

A TASTE OF CLASSICAL ARABIC

VOLUME I

SELECTIONS FROM ARABIC PROSE

مختارات الادب

قسم النثر

Collected by Zaidan Badran Al-Misri

ARABIC TO ENGLISH VOCABULARY AND ENGLISH
TRANSLATION

BY

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FOR STUDENTS OF ARABIC LANGUAGE AND
LITERATURE

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بسم الله الرحمن الرحيم

Literary Selections

Prose section

English translation of

مختارات الادب

قسم النثر

Collected by Zaidan Badran Al-Misri

With Arabic to English vocabulary

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بسم الله الرحمن الرحيم

In The Name of Allah The Beneficient The Merciful

This collection is based on a short book by Zaidan Badran in which he collected 40 selections from the classical Arabic prose. . This book is used in Pakistan and India as a prescribed text.

The selections are taken from the Holy Quran, traditions of Prophet Mohammad (peace be upon Him), speeches, letters and other writings of prominent writers from the 7th century onwards. The selections are short and written in the classical Arabic and are particularly helpful to the students of the Arabic language and literature.

Most, if not all, of the selections are available freely on the internet. A generous vocabulary is provided along with English translations. Since it is not always possible to provide a word to word rendering of the texts, due to the richness of the Arabic language, I have given an explanatory translation where necessary.

Advice and pearls of wisdom from
The Great Prophet peace be upon him

وصايا و حكم

للسول الاعظم

قال عليه الصلاة و السلام فيما اُذّب به امته

أوصاني ربي بتسع، وأنا أوصيكم بها: بالإخلاص في السر والعلانية، والعدل في الرضا والغضب، والقصد في الغنى والفقر، وأن أعفو عمّن ظلمني، وأعطى من حرمني، وأصل من قطعني، وأن يكون صمتي فكراً، ونطقي ذكراً، ونظري عبراً"

The Prophet peace be upon him said while teaching his community.

"I convey the advice of my Lord to you about nine things. He advised me to be sincere in privacy as well as in public. He advised me to be just in states of happiness and anger, and to be moderate whether I am rich or poor. He advised me to forgive whoever transgressed against me, to give to him who deprived me and to connect with whomever

severed ties with me. He advised me to make my silence a period of thinking, my speech a means of his remembrance, and to look at things with the intent of learning a lesson.

ABOUT THE HOLY PROPHET PEACE BE UPON HIM.

He was the great Messenger and the honorable Prophet, our Master Mohammad son of Abdullah son of Abdul Muttalib whose lineage extends to Adnan. He was the last of the Messengers and Prophets. He was the most eloquent of speakers and most skillful of the theologians. He was born at Mecca in the morning of the 12th of Rabi ul Awwal in the Year of the Elephants that corresponds to the 23rd of April, 571. He passed away in Madina on the 12th of Rabi ul Awwal in the 11th year of his migration from Mecca. The details of his biography are more well-known than are mentioned here.

VOCABULARY:

silence	صمت	Pieces of advice	وصايا
speech	نطق	wisdom	حكم
Take warning, learn a lesson	عبر	taught	ادب
moderation	قصد	Advised me	اوصاني

احسن الاشياء

للامام علي

ليس شيء أحسن من عقل زانه علم، ومن علم زانه حلم، ومن حلم زانه صدق،
ومن صدق زانه رفق، ومن رفق زانه تقوى. إن ملاك العقل ومكارم الأخلاق صون
العرض، واداء بالفرض، والوفاء بالعهد، والإنجاز للوعد.

The above the actual text from the book but a slightly different version is given in the internet version of the book Nahajjul Balagah, based upon the sermons and advices of Ali may Allah be pleased with him, as follows.

ليس شيء أحسن من عقل زانه علم، ومن علم زانه حلم، ومن حلم زانه صدق،
ومن صدق زانه رفق، ومن رفق زانه تقوى. إن ملاك العقل ومكارم الأخلاق صون
العرض، والجزاء بالفرض، والاخذ بالفضل، والوفاء بالعهد، والإنجاز للوعد.

The best of things

By Imam Ali

There is nothing better than intellect that is embellished by knowledge. Nothing is better than knowledge that is beautified with insight or discretion. Nothing is better than insight that is associated

with truth, and truth that is coupled with leniency that is in turn based upon piety.

Indeed the foundation of intellect and nobility of character require guarding of one's honor and fulfillment of obligations, contracts and promises.

VOCABULARY:

Guarding, maintenance	صون	beauties	احاسن
honor	عرض	embellished	زان
fulfillment	انجاز	basis	ملاك
leniency	رفق	Noble traits	مكارم

Ali, may Allah give him honor, was the Holy Prophet's cousin (peace be upon him), the 4th of the rightly guided Caliphs and one of the ten people given the glad tiding of being in the Paradise. He was one of the first Muslims and one of those known for their bravery. He was also one of the famous speakers and God-conscious men of knowledge. The Holy Prophet (pbuh) was the city of knowledge and Ali, may Allah be pleased with him, was its door. He was martyred in the 40th year after migration.

المودة

لابن المقفع

Friendship

By Ibn Muqaffah

المودة بين الاخيار سريع اتصالها بطئ انقطاعها ومثل ذلك كمثل كوب من الذهب
الذي هو بطئ الانكسار هين الاصلاح
والمودة بين الاشرار سريع انقطاعها بطئ اتصالها كالكوز من الفخار يكسره ادني عبث
ثم لا وصل له ابدا

Abdullah ibn Muqaffah said:

“Friendship between good people is established quickly and does not end abruptly. Its example is like the example of a golden cup that cannot be broken quickly and is easy to repair. Friendship between bad people can end quickly and is difficult to establish like a porcelain mug that is broken by minimal negligence. It can never be repaired then.”

Ibn Muqaffah was one of the leading scholars of literature who converted to Islam from Zoroastrianism. He was one of the elite officials of the Abbasid Caliph Al-Mansoor. He was renowned for his interest in the sciences of language, philosophy and Persian

history. He was well mannered and modest who did not mix with everyone except those who had similar interests. He displayed loyalty to his friends just as he was a beacon in the field of rhetoric. He was known for compactness of speech and distinguished himself in exposition of thought, facility of language and elegance of style.

He was killed in the year 142 after migration when he was no more than 36 years old. His most famous book is Kalila wa Dimna.

VOCABULARY:

Cutting off	انقطاع	friendship	المودة
easy	هين	slow	بطئ
cup	كوز	quick	سريع
negligence	عيب	connection	اتصال
clay	فخار	Lower, minor	ادني

ADDITIONAL VOCABULARY FROM FOOT NOTES IN THE ORIGINAL:

Educated, mannered	متادب	scholars	ائمة
modest	متعفف	chosen	اختص
Mould,	شاكلة	unique	نادرة

temperament			
compactness	رصانة	mixing	اختلاط
Did not cross	لم يتجاوز	elegance	رشاقة
		Became famous	اشتهر

في المواساة

المأمون

The book only contains the response of Al Ma'moon. Since the text of the letter written by Queen Zubaida is available on the internet, it is being included as well to provide a background to the response.

كتبت السيدة زبيدة زوجة هارون الرشيد إلى الخليفة المأمون بعد أن قتل ابنها محمد الأمين - تستعطفه وتعتذر: كل ذنب يا أمير المؤمنين - وإن عظم - صغير في جنب عفوك، وكل إساءة - وإن جلت يسيرة لدى حلمك، وذلك الذي عودكه الله، أطال مدتك، وتم نعمتك وأدام بك الخير، ودفع عنك الشر والضير.

وبعد: فهذه رقعة الولي التي ترجوك في الحياة لنوائب الدهر، وفي الملمات لجميل الذكر، فإن رأيت أن ترحم ضعفي واستكاني وقلة حيلتي وإن تصل رحمي، وتحتسب فيما جعلك الله له طالباً، وفيه راعياً فافعل، وتذكر من لو كان حياً لكان شفيعي إليك.

فأجابها المأمون جواب المواساة الآتي: وصلت رقعتك يا أماء - أحاطك الله وتولاك بالرعاية - ووقفت عليها وساءني - شهد الله - جميع ما أوضحت فيها، لكن الأقدار نافذة والأحكام جارية، والأمور متصرفة، والمخلوقون في قبضتها لا يقدر على

دفاعها والدنيا كلها إلى شتات. وكل حي إلى ممات, والغدر والبغي حتف الإنسان,
والمكر راجع إلى صاحبه, وقد أمرت برد جميع ما أخذ لك, ولم تفقدي ممن مضى إلى
رحمة الله إلا وجهه, وأنا بعد ذلك على أكثر مما تختارين, والسلام.

CONSOLATION

AL-MA'MOON

Lady Zubaida, wife of Haroon Al Rasheed wrote to the caliph Ma'moon after her son Mohammad was killed, soliciting his mercy and apologizing. Every crime O leader of the believers, however, great it may be, becomes small under the wing of your forgiveness. Every tragedy, however great it may be considered, becomes easy due to your forbearance.

And this is what Allah has returned to you, may it be prolonged for you, and has completed His blessings on you, and may its good remain with you forever, and has removed from you all the evil and the harms.

And after this, my passionate letter expresses hope for your life in the face of the upheavals of time, and good remembrance after death.

And that is what Allah has returned to you, may it be prolonged for you, and He has completed His blessing upon you, and may its good remain with you forever, and has removed from you the evil and the harms. If you so consider to show mercy on me due to my

weakness, humility and lack of resources, and show regard for relationship, expecting a reward from Allah that you look forward to, and are able to do, then please do so. And remember him, who if he was alive, would intercede to you on my behalf.

Al Ma'moon wrote to her in response to her letter.

“Your letter reached, o mother and may Allah protect you and guard you carefully! Allah is my witness that I feel bad after going through what you have explained. But the destiny must be fulfilled and the orders have been implemented. Matters keep changing. All the creatures are under the grip of destiny and do not have the power to prevent it from happening.

Everything in this world will disperse and every living thing is moving towards its appointed time of death. Treachery and rebellion lead human beings to destruction, and deception eventually comes back to haunt its perpetrator.

I have already ordered for whatever has been taken from you to be given back. You will miss nothing but the face of the one who has returned to Allah's mercy. And after all this, I will strive to be the one that you cherish the most. And I end this letter with greetings of peace.

VOCABULARY:

explained	اوضح	consolation	مواساة
destinies	اقدار	letter	رقعة
Taking place	نافذة	protected	احاط
issued or implemented	جارية	guarded	تولي
changing	متصرفة	carefulness	رعاية
disperesed	شتات	I came to know	وقفت
disloyalty	غدر	Displeased me	ساءني
destruction	حتف	transgression	بغى
returning	راجع	Fraud, deceit	مكر
Passed away	مضى	You won't miss	لم تفقدي
		You choose, like	تختارين

من وصايا الإمام علي بن أبي طالب لابنه الحسين رضي الله عنهما

يا بني . أوصيك بتقوى الله عزوجل في الغيب والشهادة ، وكلمة الحق في الرضا والغضب ومن حفر بئرا لأخيه وقع فيها ، ومن أعجب برأيه ضل ومن استغنى بعقله زل ، ومن خالط الأندال حقر ، ومن جالس العلماء وقر ، والقناعة مال لا ينفد و

الادب خير ميراث و حسن الخلق خير قرين

From the advice Imam Ali bin Talib gave to his son Hussain
may Allah be pleased with both of them

O my beloved son I advise you to fear Allah in private and in public and to speak the truth whether you are pleased or angry. He who digs a well for his brother falls into it. He who is pleased with his own opinion will be misguided. He who depends upon his own intellect only, will make a mistake. He who mixes with rascals and foolish people will be humiliated. He who sits in the company of the learned will be respected. Contentment is a wealth that is never depleted. Education is the best heritage and good manners are the best companion.

VOCABULARY:

Well	بئر	Dug	حفّر
Pleased, liked	اعجب	Fell	وقع
Did not feel the need of	استغنى	Misguided	ضل
Mixed with	خالط	Made a mistake	زل
Was disgraced, humiliated	حقّر	Scoundrels	انذال
Was honored	وقر	Sat in the company of	جالس

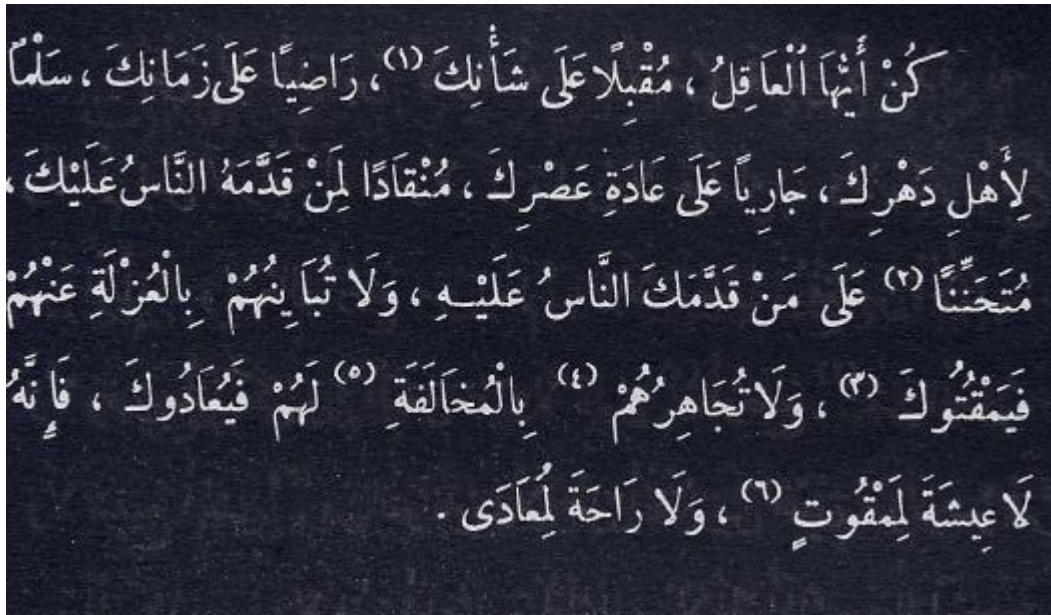
Does not deplete	لا ينفد	Contentment	قناعة
companion	قرين	Heritage	ميراث

حسن المعاشرة

للماوردى

ETIQUETTES OF LIVING

AL MAWARDI



O wise person! Be concerned with your affairs, content with what the time has for you. Live peacefully among the people of your time. Be compatible with the trend of your time. Follow the one that the people have appointed over you as a leader. Be kind to your subordinates. Do not isolate people otherwise they will dislike you. Do not oppose people openly otherwise they will become your enemies. There is no life for the one who is disliked by others, and no comfort for the one with whom people harbor enmity.

Abul Hassan Ali bin Mohaamad bin Habib Al-Mawardi was a chief justice who passed away in the year 450 AH. He was the author of two published books The Worldly and the other Worldly education

and the book about education for ministers. He is believed to have written several other books as well.

VOCABULARY:

affair	شان	Concerned with	مقبل	wise	عاقل
time	دھر	peaceful	سلم	satisfied	راضي
kind	متحنن	Put forward	قدم	follower	منقاد
Do not do openly	لا تجاهر	dislike	مقت	Do not isolate them	لا تباينهم بالعزلة
life	عيشة	Will become your enemy	يعادوك	opposition	مخالفة
comfort	راحة	hostile	معادى	abhorred	ممقوت

نصيحة ابوية

للسهروردی

يَا بُنَيَّ لَا عَقْلَ لِمَنْ لَا وِفَاءَ لَهُ ، وَلَا مُرُوءَةَ لِمَنْ لَا صِدْقَ لَهُ ،
 وَلَا عِلْمَ لِمَنْ لَا رَغْبَةَ لَهُ ، وَلَا كَرَمَ لِمَنْ لَا حَيَاءَ لَهُ ، وَلَا كَنْزَ أَنْفَعُ
 مِنَ الْعِلْمِ ، وَلَا مَالَ أَرْبَحُ مِنَ الْحِلْمِ ، وَلَا حَسَبَ أَرْفَعُ مِنَ الْأَدَبِ ،
 وَلَا رَفِيقَ أَزْكَى مِنَ الْعَقْلِ ، وَلَا دَلِيلَ ^(١) أَوْضَحُ ^(٢) مِنَ الْحَقِّ ،
 وَلَا شَفِيعَ أَهْيَى ^(٣) مِنَ التَّوْبَةِ ، وَلَا حِمْلَ أَثْقَلُ مِنَ الدِّينِ ، وَلَا شَرَّ شَرِّ
 مِنَ الْكَذِبِ ، وَلَا فَقْرَ أَضْرُّ مِنَ الْجَهْلِ ، وَلَا ذُلَّ أَذْلُ مِنَ الطَّمَعِ .

Fatherly advice

From Al Suharwardi

O beloved son, he who does not fulfill his commitments has no intellect. One who is not honest has no sense of honor. No one can achieve knowledge without having an aptitude for it. There is no honor for him who has no modesty. No treasure is more beneficial than knowledge. No property is more profitable than wisdom. No lineage is higher than education. No companion is purer than wisdom. No evidence is clearer than the truth. No intercessor is more beautiful than repentance. No burden is heavier than debt. No harm is more harmful than a lie. No poverty is more harmful than a lack of knowledge. No humility is more humiliating than greed.

Al Suharwardi was a write, a man of literature and poet who has left behind his mark in the world of literature.

VOCABULARY:

manliness	مروءة	Loyalty,faithfulness	وفاء
aptitude	رغبة	truth	صدق
treasure	كنز	honor	كرم
More profitable	اربح	More beneficial	انفع
purser	ازكى	lineage	حسب
clearer	اوضح	evidence	دليل
More beautiful	اهي	intercessor	شفيع
More harmful	اشر	harm	شر
burden	حمل	repentance	توبة
Debt,loan	دين	heavier	اثقل
humiliation	ذل	More injurious	اضر
greed	طمع	More humiliating	اذل

وصية

لابي بكر الصديق

أَوْصَى سَيِّدُنَا أَبُو بَكْرٍ الصِّدِّيقُ يَزِيدَ بْنَ أَبِي سُفْيَانَ وَقَدْ أَرْسَلَهُ
 بِمُحِيشٍ لِبِلَادِ الشَّامِ قَالَ :
 « إِنِّي قَدْ وَلَّيْتُكَ لِأَبْلُوكَ ^(١) وَأَجْرُكَ ^(٢) ، فَإِنْ أَحْسَنْتَ رَدَدْتُكَ
 إِلَى عَمَلِكَ وَزِدْتُكَ . وَإِنْ أَسَأْتَ عَزَلْتُكَ ^(٣) . فَعَمَلُكَ ^(٤) بِتَقْوَى اللَّهِ
 فَإِنَّهُ يَرَى مِنْ بَاطِنِكَ ^(٥) مِثْلَ الَّذِي يَرَى مِنْ ظَاهِرِكَ ، وَإِذَا قَدِمْتَ ^(٦)
 عَلَى جُنْدِكَ فَأَحْسِنْ صُحْبَتَهُمْ وَأَبْدَأْهُمْ بِالْخَيْرِ وَعِدَّهُمْ إِيَّاهُ . وَإِذَا
 وَعَظْتَهُمْ ^(٧) فَأَوْجِزْ ^(٨) فَإِنَّ كَثِيرَ الْكَلَامِ يُنْسِي بَعْضُهُ بَعْضًا وَأَصْلِحْ
 نَفْسَكَ يَصْلَحْ لَكَ النَّاسُ .

ADVICE

FROM ABU BAKAR AL SIDDIQUE

The Caliph Abu Bakar As Siddique gave this advice to Yazeed son of Abu Sufyan at the time of dispatching him with an army towards Damascus.

I am appointing you as the leader in order to test you and put you to an experiment. If you do well you will be reappointed and given additional responsibilities. If you fail to perform well I will remove you. It is mandatory upon you to fear Allah since He is as aware of your inner thoughts as He is of your outwards actions. When you meet with your soldiers then interact with them in a proper manner.

Assign them tasks in a good manner and give them good incentives.
(literally start with them well and promise them well)

And when you give them advice, be brief because people tend to forget parts of a long speech. *(literally parts of a lengthy speech make other parts forgotten)*

Reform yourself first since it will have similar effect on others.

Abu Bakar Siddique's real name was Abdullah bin Abi Qahafa Al Quraishi. He grew up as a knowledgeable, generous and wise person who was one of the first Muslims. He also faced the most hardships while helping the Messenger of Allah SAW. He was appointed as the leader of the affairs of the Muslims after the Holy Prophet SAW and he led them with wisdom and leniency. He passed away in the year 13AH.

VOCABULARY:

I have appointed you	وليتك	sent	ارسل
I will try you	اجربك	So that I test you	لا بلوك
I will augment you	زدتك	I will return you	رددتك
I will remove you	عزلتك	If you do bad	اسأت

Be brief, make it short	اوجز	Promise them	عدهم
You meet	قدمت	It is mandatory on you	عليك
Start them with	ابدأهم	army	جند
Reform yourself	اصلح نفسك	Makes one forget	ينسى

عظة

للامام على

وعظ سيدنا الامام على كرم الله وجهه ابنه الحسن عليه السلام

يَا بُنَيَّ، اخْفِظْ عَنِّي أَرْبَعًا وَأَرْبَعًا، لَا يَضُرُّكَ مَا عَمِلْتَ مَعَهُنَّ

إِنَّ أَغْنَى الْغِنَى الْعَقْلُ،

وَأَكْبَرُ الْفَقْرِ الْحُمُوقُ،

وَأَوْحَشَ الْوَحْشَةِ الْعُجْبُ،

وَأَكْرَمَ الْحَسَبِ حُسْنُ الْخُلُقِ

يَا بُنَيَّ، إِيَّاكَ وَمُصَادَقَةُ الْأَخْمَقِ، فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرُّكَ

وَإِيَّاكَ وَمُصَادَقَةُ الْبَخِيلِ، فَإِنَّهُ يَبْعُدُ عَنْكَ أَحْوَجَ مَا تَكُونُ إِلَيْهِ

وَإِيَّاكَ وَمُصَادَقَةَ الْفَاجِرِ، فَإِنَّهُ يَبِيعُكَ بِالتَّافِهِ
 وَإِيَّاكَ وَمُصَادَقَةَ الْكَذَّابِ، فَإِنَّهُ كَالسَّرَابِ شَيْئاً
 يُقَرِّبُ عَلَيْكَ الْبَعِيدَ، وَيُبْعِدُ عَلَيْكَ الْقَرِيبَ

ADVICE OF IMAM ALI TO HIS SON HASSAN

Ali, may Allah honor him, advised his son Hassan may Allah be pleased with him:

O my son! Remember these eight things from me and so long as you act accordingly, nothing will harm you. The best independence is through intellect. The worst poverty is foolishness. The most frightening thing is self-indulgence. The noblest of lineage is to have the best manners. O my son avoid the friendship of a miser because he will turn you away from what you need the most. And avoid the friendship of a dissolute person because he will deceive you for a paltry gain. (literally he will sell you in exchange for little). And avoid the friendship of a liar because he is like a mirage. He will make you see what is far as what is near, and what is far as what is near.

VOCABULARY:

foolishness	حمق	Will not harm you	لا يضرک
fear	وحشة	More frightening	اوحش
Beware of	اياک	Self indulgence	عجب
Make further from	يبعد	friendship	مصادقة
licentious	فاجر	More in need of	احوج
Little, paltry	تافه	Will sell you	يبيعک
mirage	سراب	liar	کذاب
Make far	يبعد	Make near	يقرب

التراحم

للمنفلوطن

لو تراحم الناس ما كان بينهم جائع و لا عريان و لا مغبون و لا مهضوم و لا قفرت
الجفون من المدامع و اطمأنت الجنوب فى المضاجع و محت الرحمة الشقاء من المجتمع
فيايها السعداء أحسنوا الى البائسين و الفقراء و كما يمحو نور الصبح ظلام الليل
امسحوا دموع الاشقياء و الحموا من فى الارض يرحمكم من فى السماء

COMPASSION

AL MANFALUTI

If human beings show compassion then there will be among them no one hungry, naked, deprived or oppressed. The eyes will run dry of tears and people will be able to lie on their beds comfortably. Mercy will wipe out suffering from the society just like the light of the dawn wipes out the darkness of the night.

O fortunate ones, be nice to the needy and the poor. Wipe the tears of the unfortunate ones. Be kind to the people on this earth and the one above the skies will be kind to you.

VOCABULARY:

hungry	جائع	Mutual compassion	تراحم
deprived	مغبون	naked	عريان
Became empty	اقفرت	oppressed	مهضوم
tears	مدامع	eyelids	جفون
Sides, flanks	جنوب	Found comfort	اطمأنت
Wiped away	محت	beds	مضاجع
darkness	ظلام	wipes	يمحو
society	مجتمع	Distress, suffering	شقاء
Be good	احسنوا	Fortunate/successful	سعداء

		ones	
wipe	امسحوا	Those facing hardship	بائسين
Unfortunate ones	اشقياء	tears	دموع
Will have mercy on you	يرحمكم	Be merciful	ارحموا

Al Manfalooti was brought up in Manfaloot and educated at Al Azhar. He wrote several literary articles in the magazine Al Muwayyid. He then joined the late Saad Pasha Zaglol who appointed him as the editor of Al Muarif and then the editor of Al Haqqania. His writings portray the emotions of sadness and tragedy. He wrote but little poetry. He passed away in the year 1343 AH. His works are quite well known.

الْحَزَمُ^(١)

لَاِبْنُ الْمُقَفَّعِ

الرَّجَالُ ثَلَاثَةٌ : حَازِمٌ ، وَأَخْزَمٌ مِنْهُ ، وَعَاجِزٌ . فَالْحَازِمُ : مَنْ إِذَا
نَزَلَ بِهِ الْأَمْرُ لَمْ يَذْهَبْ لَهُ ، وَلَمْ يَذْهَبْ قَلْبُهُ شَعَاعًا^(٢) وَلَمْ تَمُتْ^(٣)
بِهِ حِيلَتُهُ وَمَكِيدَتُهُ^(٤) الَّتِي يَرْجُو بِهَا الْخُرُوجَ مِنْهُ .
وَأَخْزَمٌ مِنْ هَذَا : الْمَقْدَامُ^(٥) ذُو الْعُدَّةِ^(٦) ، الَّذِي يَعْرِفُ
الْبَلَاءَ^(٧) قَبْلَ وَقُوعِهِ ، فَيُعْظِمُهُ إِعْظَامًا ، وَيَحْتَالُ لَهُ حِيلَةً ، فَيَخْسِمُ^(٨)
الْدَّاءَ قَبْلَ أَنْ يُنْتَلَى^(٩) بِهِ ، وَيُدْفَعُ الْخَطَرَ قَبْلَ أَنْ يُصَابَ بِهِ .
وَأَمَّا الْعَاجِزُ فَهُوَ فِي تَرَدُّدٍ وَتَمَنٍّ وَتَوَانٍ^(١٠) حَتَّى يَهْلِكَ .

PRUDENCE

IBN MUQAFFAH

People are of three types: prudent, more prudent and incompetent.

A prudent person is one who is not alarmed when faced with a serious situation and whose heart remains firm. He is not short of strategy and planning that will help him get out of a tough situation.

A more prudent person is courageous and well prepared who anticipates a problem before it happens and it increases his determination. He prepares a strategy to deal with a problem. He tries to eradicate a problem before it afflicts him and is prepared to defend himself against a danger ahead of time.

An incompetent person remains hesitant, engaged in wishful thinking and keeps delaying until he is destroyed.

VOCABULARY:

Prudent, determined	حازم	Prudence, determination	حزم
Helpless, incapable	عاجز	More prudent	احزم
Did not get alarmed	لم يدهش	A situation occurred	نزل الامر
Did not become helpless	لم تعي	scattered	شعاعاً
planning	مكيدة	Trick, strategy	حيلة
Intrepid, bold	مقدام	exit	خروج
Difficulty, trial	بلاء	Well prepared	ذو العدة

determination	اعظام	Makes him determined	يعظم
eradicates	يحسم	Makes strategy	يحتال
Is put to trial	يبتلى	Disease, harm	داء
Wishful thinking	تمن	hesitation	تردد
		delaying	توان

الصَّوْمُ

لشوقى بك *

حِرْمَانٌ ^(١) مَشْرُوعٌ ^(٢)، وَتَأْدِيبٌ بِالْجُوعِ، وَخُشُوعٌ لِلَّهِ وَخُضُوعٌ.
 لِكُلِّ فَرِيضَةٍ ^(٣) حِكْمَةٌ، وَهَذَا الْحُكْمُ ظَاهِرُهُ الْعَذَابُ وَبَاطِنُهُ
 الرَّحْمَةُ. يَنْتَثِيرُ ^(٤) الشَّفَقَةُ ^(٥)، وَيُحْضُ عَلَى الصَّدَقَةِ ^(٦)، يُكْسِرُ
 الْكِبَرَ، وَيُعَلِّمُ الصَّبْرَ، وَيَسُنُّ خِلَالَ ^(٧) الْبَرِّ ^(٨)، حَتَّى إِذَا جَاعَ
 مَنْ أَلْفَ ^(٩) الشَّعْبِ، وَحُرِمَ الْمُتَرَفُّ ^(١٠) أَسْبَابَ التَّمَتُّعِ، عَرَفَ
 الْحِرْمَانَ كَيْفَ يَقَعُ، وَأَلَمَ الْجُوعَ إِذَا لَدَعَ.

VOCABULARY:

deprivation	حرمان	fasting	صوم
Discipline, teaching	تأديب	legislated	مشروع
submission	خضوع	reverence	خشوع
provokes	يستثير	Obligation, duty	فريضة
charity	صدقة	exhorts	يحث
Enacts, establishes	يسن	breaks	يكسّر
Used to, habituated	ألف	Characteristics, qualities	خلال
Is deprived	حُرم	rich	مترف
hurt	لذع	pain	الم

FASTING

BY SHAWQUI BAK

Fasting is legislated by Islam as an obligatory deprivation and a way of discipline through hunger. It is a way of showing reverence to Allah and submitting to him.

Every religious obligation has an underlying wisdom. Outwardly an obligation may appear to be a torture but internally it is a way of kindness. It leads to compassion and provides motivation towards charity. It is an antidote for arrogance and teaches patience. It inculcates qualities of righteousness. Through fasting a glutton and a person living in luxury will recognize how it feels to be deprived and will know the pain of hunger.

آفة الفقير

لابن المقفع

إِذَا افْتَقَرَ الرَّجُلُ اتِّهَمَهُ مَنْ كَانَ لَهُ مُؤْتَمِنًا ، وَأَسَاءَ بِهِ الظَّنُّ
مَنْ كَانَ يَظُنُّ بِهِ حَسَنًا ، فَإِذَا أَذْنَبَ غَيْرُهُ ظَنُّهُ وَكَانَ لِلتَّهْمَةِ وَسُوءُ
الظَّنِّ مَوْضِعًا ، وَلَيْسَ مِنْ خَلَّةٍ ^(١) هِيَ لِلْغَنِيِّ مَذْحٌ ، إِلَّا وَهِيَ لِلْفَقِيرِ
عَيْبٌ ، فَإِنْ كَانَ شُجَاعًا سُمِّيَ أَهْوَجَ ^(٢) ، وَإِنْ كَانَ جَوَادًا سُمِّيَ مُفْسِدًا ،
وَإِنْ كَانَ حَلِيمًا سُمِّيَ ضَعِيفًا ، وَإِنْ كَانَ وَقُورًا سُمِّيَ بَلِيدًا ، وَإِنْ كَانَ
لَسِنًا ^(٣) سُمِّيَ مَهْذَارًا ^(٤) ، وَإِنْ كَانَ صَبُوتًا سُمِّيَ عَيْيًا ^(٥) .

VOCABULARY:

poverty	فقر	Trouble, scourge	أفة
accused	اتهم	Became poor	افتقر
Blamed, censured, disapproved	اساء	Entrusted, confidant	مؤتمن
Committed a crime	اذنب	suspicion	ظن
Blame, accusation	تهمة	Other than he, someone other than him	غيره
Place of, object of	موضع	Bad suspicion	سوء الظن
praise	مدح	quality	خلة
reckless	اهوج	Is named	سمى
Sedate, thoughtful	وقور	generous	جواد
eloquent	لسناً	Dull, stupid	بليد
quiet	صموت	garrulous	مهذار
		Unable to express oneself	عبي

THE SCOURGE OF POVERTY

BY IBN MUQAFFAH

When a man becomes poor, those who considered him trustworthy start accusing and suspecting him. Those who had a good opinion about him, now become suspicious. He is blamed for things that others have done. He becomes an easy target for false accusations and suspicion. Those qualities that are considered admirable in a rich person become his faults when he is poor. If he is courageous he is called careless and rash. If generous, he is considered extravagant. If he is forbearing he is called weak. He is considered dull if he shows patience. If eloquent, he is called garrulous. If he is of a quite predisposition, he is considered incapable of expression.

وصية والد لولده

لما احتضر ذو الإصبع العدواني

دعا ابنه اسيد فقال له: يا بني ان اباك قد فني وهو حي وعاش حتى سئم العيش، واني

موصيك بما ان حفظته بلغت في قومك ما بلغته فاحفظ عني: ان جانبك لقومك

يجبوك وتواضع لهم يرفعوك وابسط لهم وجهك يطيعوك ولا تستأثر عليهم بشيء

يسودوك واكرم صغارهم كما تكرم كبارهم يكرمك كبارهم ويكبر على مودتك صغيرهم

واسمح بمالك واحم حريمك واعزز جارك واعن من استعان بك واكرم ضيفك واسرع الى
 النهضة في الصريخ فان لك اجلا لا يعدوك وصن وجهك عن مسألة احد فبذلك يتم
 سؤددك

VOCABULARY:

perished	فنى	Death approached	احتضر
Became annoyed, displeased	سئم	lived	عاش
Be lenient	الن جانبك	adviser	موصي
Do not prefer	لا تستأثر	Be humble	تواضع
love	مودّة	Will make you a leader	يسودك
sanctuary	حريم	Guard!	إحم
Help!	اعن	Show honor!	اعزز
Be quick!, hasten!	اسرع	Sought help	استعان
help	صريخ	movement	نخضة
asking	مسألة	Protect!	صُن
Dominion, power, rule	سودد	Will become complete	يتم

When Dhul Isba'a Al Udwani approached the time of death he called his son Usaid and said: O my son! Your father virtually died while still alive, and lived long enough to be sick of living. I am giving you an advice and if you remember it you will reach among your people the status that I have reached. So remember from me. Show leniency towards your people they will love you. Show humility towards them they will raise your status. Meet them with a smiling face they will obey you. Do not prefer anyone over them they will make you their leader. Respect the young among them just like you show respect to their elders. In this way their elders will respect you and the young among them will grow up loving you. Be generous. Protect your property, honor your neighbors and help who seeks your help. And honor your guest and rush to the assistance of those who need it because you will also face your appointed time. Avoid asking anything from anyone. In this way your dominion will be established.

الصبرُ

يقول ابن المقفع : ذلل نفسك بالصبر على جارِ السوء ، وعشيرِ السوء، وجليسِ السوء ، فإنّ ذلك مما لا يكادُ يخطئُكَ ،

وليس الصبرُ الممدوحُ يكون جلد الرجلُ وقاحاً على الضربِ، أو رجله قويةً على المشي، أو يده قويةً على العملِ. فإنما هذا من صفات الحميرِ ولكن الصبر الممدوحُ أن يكونَ للنفسِ غلباً، ولأُمُورٍ محتملاً، وفي الضراء متجماً، و لنفسه عند الرأي والحفاظِ مرتبطاً وللحزم مؤثراً، وللهوى تاركاً، وللمشقة التي يرجو حسن عاقبتها مستخفاً، وعلى مجاهدةِ الأهواءِ والشهواتِ مواظباً، ولبصيرته بعزمه منفداً.

VOCABULARY:

associate	عشير	Lower!, humiliate	ذلل
Will not miss you	لا يكاد يخطئك	companion	جليس
shameless	وقاح	praiseworthy	مدوح
bearable	محمل	overcoming	غلوب
forbearing	متحمل	Adversity, distress	ضراء
United, attached	مرتبط	protection	حفاظ

Bad desires	اهواء, هوى	influential	مؤثر
consequence	عاقبة	hardship	مشقة
struggle	مجاهدة	disdainer	مستخف
homeland	موطن	Temptations, desires	شهوات
executor	منفذ	Foresight, insight	بصيرة

PATIENCE

IBN MUQAFFAH

Show humility with patience when dealing with bad neighbors, relatives and companions since you cannot go wrong by doing so.

Patience is not commendable if the skin of a man is thick when he is struck, or his feet are capable of walking and his hands are able to work since these are from the characteristics of donkeys. (A person should show self-respect and not take every insult lying down if he has the ability to respect.)

Patience is commendable if it helps a person overcome his emotions and makes his tough issues bearable. It is commendable if it leads to forbearance during dire situations. Self-control when expressing one's opinion or resisting unlawful temptations requires patience.

Patience leads to determination and helps in giving up whims and fantasies. Patience alleviates the hardship that leads to a desirable outcome. Patience is needed to overcome desires and temptations. If you want to implement your vision with determination, you need patience.

إِنْفَاقُ الْمَالِ

لأديب

لَيْسَ الْمَالُ إِلَّا وَسِيلَةً ^(١) لِلْعَيْشِ الرَّغْدِ ^(٢)، وَتَأْلِيفِ ^(٣) الْقُلُوبِ،
وَمُدَاوَاةِ آلَامِ الْبَائِسِينَ ^(٤). الْإِسْرَافُ ^(٥) يُثْلِفُهُ، وَالْإِنْفَاقُ فِيمَا
لَا خَيْرَ فِيهِ يُفْنِيهِ ^(٦)، وَالشُّحُّ ^(٧) يَذْهَبُ بِفَائِدَتِهِ، وَيَسُوقُ صَاحِبَهُ
لِلنَّصَبِ ^(٨)، وَيَحْوُلُ ^(٩) بَيْنَهُ وَبَيْنَ حَيَاةِ السُّعَدَاءِ .

فَإِنْ كَانَ فِي الْإِسْرَافِ إِتْلَافُ الْأَمْوَالِ وَفِي الْبُخْلِ إِذْلَالُ
النَّفْسِ وَتَحْمِيلُهَا مَا لَا تُطِيقُ فَإِنَّ بَيْنَ الْأَثْنَيْنِ مَنَزَلَةً أَدْنَى ^(١٠) إِلَى
الْفَضِيلَةِ، وَأَقْرَبَ إِلَى الْكَمَالِ، تِلْكَ هِيَ : الْأَعْتِدَالُ، وَالتَّوَسُّطُ
فِي الْإِنْفَاقِ بَيْنَ الشُّحِّ وَالْإِسْرَافِ، وَهِيَ الَّتِي قَصَدَ إِلَيْهَا الْقَائِلُ :
بَيْنَ تَبْذِيرٍ وَبُخْلِ رُبَّةٌ وَكَلَّا هَذَيْنِ إِنْ دَامَ قَتْلُ

VOCABULARY:

Living, life	عيش	means	وسيلة
Collection, joining	تأليف	comfort	رغد
pains	آلام	treatment	مداوة
overspending	اسراف	Those in need and difficulty	بائس
destroys	يفني	spoils	يتلف
fatigue	نصب	miserliness	شح
Fortunate ones	سعداء	separates	يحول
humiliation	اذلال	spoiling	اتلاف
moderation	توسط	moderation	اعتدال
both	كلا	extravagance	تبذير
If continued	ان دام	grade	رتبة

SPENDING THE WEALTH

The wealth is nothing except a means for living comfortably, for joining the hearts in love and for alleviating the pain of those in needs. Unnecessary expenditure wastes the wealth. Spending it without any benefit destroys it. Miserliness takes away its benefit and leads the wealthy to hardship. It stands between the wealthy person and a comfortable life.

If there is decrease in wealth due to overspending, and self-humiliation due to miserliness with an inability to bear its burden, then there is a middle position between the two that is closer to virtue and perfection and this is moderation. It is the balance between overspending and miserliness, and this is what the poet meant when he said:

Between overspending and miserliness is a grade

These two traits if allowed to continue will kill their possessor

الْمَالُ

لابن المقفع

الْمَالُ يَطْلُبُهُ صَاحِبُهُ وَيَجْمَعُهُ مِنْ كُلِّ وَجْهِ لِبَقَاءِ حَالِهِ ، وَصَلَاحِ
مَعَاشِهِ وَدُنْيَاةٍ ، وَشَرَفِ مَنْزِلَتِهِ فِي أَعْيُنِ النَّاسِ ، وَاسْتِغْنَائِهِ عَمَّا فِي أَيْدِيهِمْ
وَصَرْفِهِ فِي وَجْهِ مِنْ صِلَةِ الرَّحِمِ ^(١) ، وَالْإِنْفَاقِ عَلَى الْوَلَدِ ^(٢) ، وَالْإِفْضَالِ ^(٣)
عَلَى الْإِخْوَانِ . فَمَنْ كَانَ لَهُ مَالٌ لَا يُنْفِقُهُ فِي حُقُوقِهِ كَانَ فِي عِدَادِ ^(٤)
الْفُقَرَاءِ وَإِنْ كَانَ مُوسِرًا ^(٥) . وَإِنْ هُوَ أَحْسَنَ إِمْسَاكَهُ ^(٦) وَالْقِيَامَ
عَلَيْهِ لَمْ يَعْدَمْ ^(٧) الْأَمْرَيْنِ جَمِيعًا : مِنْ دُنْيَا تَبْقَى ^(٨) عَلَيْهِ ، وَحَمْدٍ
يُضَافُ إِلَيْهِ .

وَمَتَى قَصَدَ إِنْفَاقَهُ عَلَى غَيْرِ الْوُجُوهِ الَّتِي عَلِمْتَ لَمْ يَلْبَثْ ^(٩) أَنْ
يُتْلِفَهُ ، وَيَبْقَى عَلَى حَسْرَةٍ ^(١٠) وَنَدَامَةٍ .

VOCABULARY:

Joining of relationships	صلة الرحم	To be able to do without	استغناء
Counted as	عداد	To prefer (here	افضال

		giving as a gift)	
withholding	امساك	rich	موسر
remains	تبقى	Will not lose	لم يعدم
Soon will, will not continue	لم يلبث	Is attributed to him	يضاف اليه
remorse	ندامة	regret	حسرة

WEALTH

IBN MUQAFFA

The one who has wealth wants it and accumulates it whatever way he can to maintain his condition, his living, his worldly affairs and his status in the eyes of people. His wealth ensures his independence from others and allows him to spend on his relatives, his children and to bestow upon his brethren. If a person does not spend his wealth to fulfill his obligations, he is considered poor even if he is wealthy. If he spends appropriately and manages his wealth properly he will not be deprived of two things. His worldly affairs will be taken care of and he will be praised.

If you intend to spend your wealth in ways others than what you have learnt, you will end up losing it and will always feel grief and remorse.

اخوانُ الصَّدَقِ

لابنِ الْمُقَفِّعِ

لَا تَعْتَذِرَنَّ إِلَّا إِلَى مَنْ يُحِبُّ أَنْ يَجِدَ لَكَ عُذْرًا . وَلَا تَسْتَعِينَنَّ إِلَّا بِمَنْ يُحِبُّ أَنْ يُظْفِرَكَ ^(١) بِحَاجَتِكَ . وَلَا تُحَدِّثَنَّ إِلَّا مَنْ يَرَى حَدِيثَكَ مَفْنَمًا ^(٢) مَا لَمْ يَغْلِبِكَ اضْطِرَارٌ .

وَاعْلَمْ أَنَّ إِخْوَانَ الصَّدَقِ هُمْ خَيْرُ مَكْسَبِ الدُّنْيَا : زِينَةُ فِي الرَّخَاءِ ^(٣) ، وَعُدَّةٌ ^(٤) فِي الشَّدَّةِ ^(٥) ، وَمَعُونَةٌ ^(٦) عَلَى خَيْرِ الْمَعَاشِ وَالْمَعَادِ ^(٧) فَلَا تُفَرِّطَنَّ ^(٨) فِي اكْتِسَابِهِمْ ، وَابْتِغَاءِ ^(٩) الْوُصَلَاتِ ^(١٠) وَالْأَسْبَابِ إِلَيْهِمْ فَالْعَاقِلُ لَا يَعْدِلُ ^(١١) بِالْإِخْوَانِ شَيْئًا : فَهُمْ الْأَعْوَانُ ^(١٢) عَلَى الْخَيْرِ كُلِّهِ ، وَالْمَوَاسُونَ ^(١٣) عِنْدَ مَا يَنْوِبُ ^(١٤) الْمَكْرُوهُ .

VOCABULARY:

Do not ask for help	لا تستعينُ	Do not offer excuse, do not complain	لا تعتذرُ
Do not talk	لا تحدثُ	Will help you	يظفرُك
Who considers, thinks	من يرى	Profitable, beneficial	مغنم
Gain, profit	مكاسب	Unless an emergency overcomes you	لم يغلبك اضطرار
preparedness	عُدَّة	Luxury, comfort	رخاء
help	معونة	difficulty	شُدَّة
Do not neglect	لا تفرطُ	Hereafter	معاد
acquisition	اكتساب	seeking	ابتغاء
Does not equate	لا يعدل	means	وصلات
Helpers, sympathizers	مواسون	helpers	اعوان
undesirable	مكروه	afflicts	ينوب

REAL BROTHERS

FRIENDS IN NEED

IBN MUQAFFA

Do not offer apology except to one who loves to accept an apology from you. Do not ask for help except the one who loves to fulfill your need. Do not speak except with one who values your speech unless you are in dire need of it.

And know that the true friends are the best earning of the world. They are a means of adornment in the times of ease and real benefit during times of difficulty. They are helpers in good living and in the Hereafter. So do not show any negligence in seeking them and in finding the means to connect with them. A wise person consider anything equal to his brethren since they are helpers in everything that is good and provide consolation in unfavorable situations.

مَعْلَمٌ يَعَاتِبُ تَلِيدَهُ
لَأَبِي بَكْرٍ الْخَوَارِزْمِيَّ *

إِنْ كُنْتَ أَغْزَكَ اللَّهُ لَا تَرَانَا فِي مَوْضِعِ الزِّيَارَةِ ، فَخُنْ فِي
مَوْضِعِ الْإِسْتِزَارَةِ ^(١) وَإِنْ كُنْتَ تَعْتَقِدُ أَنَّكَ قَدْ اسْتَوْفَيْتَ مَا كَانَ
لَدَيْنَا فَسَقَطَ حَقُّنَا عَنْكَ ، وَبَقِيَ حَقُّكَ عَلَيْنَا ، فَقَدْ يَزُورُ الطَّيِّبُ
الْمَرِيضُ بَعْدَ خُرُوجِهِ مِنْ دَائِهِ ، وَاسْتِغْنَاهُ عَنْ دَوَائِهِ ، وَقَدْ تَجَنَّزُ ^(٢)
الرَّعِيَّةُ عَلَى بَابِ الْأَمِيرِ الْمَغْزُولِ فَتَجَمَّلَ لَهُ ، وَلَا تُعِيرُهُ غَزَلُهُ ، وَلَوْ لَمْ
تَرْزُقْنَا إِلَّا لَتُرِينَا رُجْحَانَكَ ، كَمَا طَالَمَا رَأَيْنَا نُقْصَانَكَ ، لَكَانَ فِعْلًا
صَائِبًا ، وَفِي الْقِيَاسِ ^(٣) وَاجِبًا .

VOCABULARY:

May Allah honor you!	اعزك الله	scolds	يعاتب
Place of visiting, worth visiting	موضع الزيارة	You do not consider us	لا ترانا
You believe	تعتقد	To desire someone's visit	استزارة
Whatever we had	ما كان لدينا	You have received in full	استوفيت

Our right on you has lapsed, we have no right on you	سقط حقنا عليك	dropped	سقط
People, populace	رعية	Passed by	تجتاز
Appears beautiful to him, he likes it	تجمل له	deposed	معزول
Dismissal, removal from office	عزل	Does not embarrass him	لا تعيِّره
You show us	لترينا	You did not visit us	لم تزرنا
How often!	طالما	Ascendency, superiority	رجحان
appropriate	صائب	Deficiency, loss	نقصان
Inevitable, fair, proper	واجب	By way of analogy	قياس

A teacher scolds his student

May God give you honor, if you think that we are no longer worth visiting, then we are in need of your visit. If you believe that you have received all that we had to offer then our right is no longer on us while your right still remains on us. A patient visits his physician after recovery from his illness and when he does not need any treatment from him. People visit a governor after he has been

deposed and this looks good to him and does not embarrass him due to his removal from office. If you do not visit us except to show us your ascendancy, just like we watched your deficiency for a long time, then it will be appropriate to do and could be considered proper.

وصف ما يحصل في المحكمة

لمحمد المولى بك *

ذَهَبْنَا إِلَى الْمَحْكَمَةِ ، فَوَجَدْنَا فِي سَاحَتِهَا ^(١) أَنْوَامًا ذَوِي وَجُوهٍ
مُكْفَهَرَةٍ ^(٢) ، وَأَلْوَانٍ مُصْفَرَّةٍ ، وَأَنْفَاسٍ مَقْطُوعَةٍ ، وَأَكْفَ مَرْفُوعَةٍ ،
وَشَاهِدًا بَاطِلًا يُذَكِّرُ ، وَحَقًّا يُنْكِرُ ، وَشَاكِيًّا يَتَوَعَّدُ ^(٣) وَجَانِيًّا ^(٤)
يَتَوَدَّدُ ، وَشَاهِدًا يَتَرَدَّدُ وَجُنْدِيًّا يَتَهَدَّدُ ^(٥) ، وَحَاجِبًا يَسْتَبْدُ ، وَأُمًّا
تَنُوحُ ^(٦) ، وَطِفْلًا يَصِيحُ ، وَفَتَاةً تَتَلَهَّفُ ^(٧) ، وَشَيْخًا يَتَأَفَّفُ ^(٨) ،
وَسَمِعْنَا أَلْفَاظًا مُتَنَاقِضَةً ، وَأَقْوَالَ مُتَعَارِضَةً ، وَرَأَيْنَا الْمُحَامِيَيْنِ عَنِ
الْخُصْمَيْنِ ، يَشْحَذُ ^(٩) كُلُّ مِنْهُمَا لِسَانَهُ ، وَيَقْدَحُ ^(١٠) جَنَانَهُ ^(١١) ،
إِسْتِعْمَادًا لِلنِّزَالِ ^(١٢) ، فِي مِيَادِنِ الْمَقَالِ ، وَتَاهِبًا ^(١٣) لِلدَّفَاعِ ، لِيُخْرِجَ
كِلَاهُمَا بِغَنِيمَةِ الْبَرَاءَةِ فِي الْحُكْمِ وَرَفْعِ الثَّهْمَةِ وَالْجُزْمِ .

DESCRIPTION OF WHAT GOES ON IN THE COURT

When we go to the court we find in its court people with faces gloomy, complexions pale, breaths broken and palms elevated. We see lies being told and truth denied. We saw threats being given to those who complain, and culprits being befriended. The witness hesitates, the policeman threatens and the doorkeeper frets. A mother weeps and a child cries. A young man laments and an old man grumbles. We hear words that are contradictory and statements that are conflicting. We see lawyers of both parties sharpening their tongues and strengthening their hearts to get ready for the showdown once the arguments start. They prepare their defense in order to free their clients and to remove all charges and allegations against them.

VOCABULARY:

courtyard	ساحة	court	محكمة
yellow	مصفرة	Overcast, gloomy	مكفهرة
Is denied	ينكر	palms	أكف
Is threatened	يتوعد	One who complains	شاكي

Is befriended, shown love	يتودد	criminal	جاني
hesitates	يتردد	witness	شاهد
threatens	يتهدد	policeman	جندي
frets	يستبد	doorkeeper	حاجب
laments	تتهلف	Weeps, cries	تنوح
contradictory	متناقضة	grumbles	يتأفف
Defense attorney, advocate	محامي	conflicting	متعارضة
sharpens	يشحذ	Adversary, litigant	خصم
preparation	استعداد	Strengthens his heart, braces up	يقدهج جناحه
fields	ميادين	encounter	نزال
Alertness, preparedness	تأهب	exchange	مقال
allegation	تهمة	Innocence, withdrawal	برأة

قيمة المرء

لاديب

إِنَّ الْأَعْمَالَ وَالْمَآثِرَ ^(١) الَّتِي تُخَلِّدُهَا ^(٢) التَّوَارِيخُ لِرِجَالِ الْأُمَمِ فِيهَا لَذَّةٌ وَسُرُورٌ . وَلَوْ لَمْ يَكُنْ فِيهَا إِلَّا مَعْرِفَةُ صَاحِبِهَا أَنَّ لَهُ حَيَاةً أُخْرَى فِي صُدُورِ قَوْمِهِ — لَنْ تَمُوتَ بِمَوْتِهِمْ وَلَنْ تَفْنَى ^(٣) بِفَنَائِهِمْ — لَكِنِّي بِهَا لَذَّةٌ وَنَعِيمٌ .

وَشَتَّانَ ^(٤) بَيْنَ جَمَالِ طَبِيعِي — تَسْلُبُهُ الْعَوَارِضُ ^(٥) ، وَتَطْمِسُ ^(٦) مَعَالِمُهُ ^(٧) الْأَيَّامُ — وَجَمَالِ أَدَبِي يَرْتَسِمُ ^(٨) فِي صَفَحَاتِ الدُّهُورِ فَيَزِيدُ بِكُرِّهَا ^(٩) جِدَّةً ^(١٠) ، وَبِمُرُورِهَا إِعْظَامًا . وَشَتَّانَ بَيْنَ مَنْ يَعْمَلُ لِيَخْدُمَ نَفْسَهُ ، وَمَنْ يَعْمَلُ لِيَخْدُمَ قَوْمَهُ وَوَطَنَهُ . وَلِذَلِكَ قِيلَ : النَّاسُ رَجُلَانِ : رَجُلٌ لَا يُعْرِفُ لَهُ أَثَرٌ مَحْمُودٌ ، فَهُوَ عَارٍ عَلَى نَفْسِهِ وَعَلَى قَوْمِهِ ، وَآخَرُهُ لَهُ أَطِيبُ الذِّكْرِى ، فَهُوَ جَمَالٌ لِأُمَّتِهِ ، وَهِيَ جَمَالٌ لَهُ مُقِيمٌ .

VOCABULARY:

preserves	تخلد	exploits	مآثر
extinction	فناء	perishes	تفنى

Takes away, steals	تسلب	What a difference there is between	شتان
Wipes away, hides	تطمس	circumstances	عوارض
Engraves, leaves an impression	یرتسم	Signs, remnants	معالم
repetition	کره	times	دهور
passage	مرور	Freshness, renewal	جدة
embarrassment	عار	greatness	اعظام
impression	اثر	lasting	مقیم
purser	اطیب	Praise worthy	محمود
remembrance	ذکری		

Value of a man

By a writer

There is indeed delight and happiness in the actions and glorious deeds preserved by the history of the men of nations. Even if there is nothing more in that history than the recognition of the men of these deeds it still enjoys a life in the hearts of the people, a life that

does not end with their death and does not perish when they perish but this is enough for delight and happiness.

There is a difference between natural beauty, that is taken away by circumstances and whose signs are removed by the time, and literary beauty that is etched on the pages of time that only increases greatly by repetition and the passage of time.

Likewise there is a difference between a person who works for his own sake and one who strives to serve his people and his country. And for this reason it is said that people are of two types. There are those who do not leave behind anything that is praiseworthy. Such people are an embarrassment to themselves and for their nation.

The other types of people enjoy fond remembrance. They are a source of beauty for their nation, a beauty that lasts long.

الكتب

لاديب

هِيَ الْأُسْتَاذُ الَّذِي يُمَلِّمُنَا ، وَالْمُرَبِّي الَّذِي يَهْدِي نَفْسَنَا
وَالصَّدِيقُ الْوَفِيُّ الَّذِي لَا تَنَالُنَا مِنْهُ إِسَاءَةٌ ، وَلَا يُذَرِّكُنَا مِنْهُ تَقْصِيرٌ .
نَزُورُهَا مَتَى شِئْنَا فَتَحْتَفِي ^(١) بِنَا ، وَنُسَائِلُهَا فَلَا تَضِنُّ قَلْبَنَا
بِالْجَوَابِ ، وَنَسْتَعِيدُهَا فَلَا تُؤَلِّمُنَا بِالْعِتَابِ ، تُؤَنِّسُنَا فِي الْوَحْشَةِ ،
وَتُفَرِّجُ عَنْهُ الْكُرْبَةَ ، وَتُحَدِّثُنَا حِينَ حَدِيثِ الْعُصُورِ الْخَالِيَةِ ، وَأَسْرَارِ
الطَّبِيعَةِ الْخَافِيَةِ ، وَحِينَ تُكَاشِفُنَا بِنُظْمِ الْحَيَاةِ وَسُبُلِ النِّجَاحِ فِيهَا .
وَالْآخِرَةُ وَطَرُقِ الْأَسْتِعْدَادِ لَهَا . وَقَدْ تَفِيضُ عَلَيْنَا مِنْ مُخْتَلِفِ الْفُنُونِ
وَعَذَبِ الْحَدِيثِ مَا يَسْحَرُنَا ، وَيَعْلَأُ نَفْسَنَا دَهْشَةً وَإِهْجَابًا وَيَذْكَرُنَا
بِقَوْلِ الْقَائِلِ :

لَنَا رِفْقَةٌ نَهْوِي اسْتِمَاعَ حَدِيثِهِمْ

أَلْبَاءُ ^(٢) مَأْمُونُونَ غَيْبًا ^(٣) وَمَشْهُدًا ^(٤)

يُفِيدُونَنَا مِنْ عِلْمِهِمْ مَا مَضَى

وَرَأْيَا وَتَأْدِيبًا وَنَجْدًا ^(٥) وَسَوَدَدًا ^(٦)

VOCABULARY:

cultivates	يهذب	mentor	مربي
Does not reach us	لا تالنا	Faithful, loyal	وفى
celebrates	تحتفى	sorrow	أساة
We return to it	نستعيد	Does not punish us, does not cause us any pain	لا تؤلنا
solitude	وحشة	Gives us company	تؤنسنا
plight	كرية	relieves	تفرج
Times gone by	عصور الخالية	hidden	خافية
Sweetness of talk	عذب الحديث	Exposes to us, demonstrates to us	تكاشفنا
We like	نحوى	company	رفقة
trustworthy	مأمون	Intelligent people	الباء
Present, or in presence	مشهد	absence	غيب
education	تأديب	benefits	يفيد
sovereignty	سودد	glory	مجد

The books

A book is a teacher that teaches us, a mentor that makes us cultured and a loyal friend from whom no sorrow comes our way and no short coming reaches us. We visit it any time we like and it welcomes us with respect and happiness. We ask her and it never fails to answer us. We refer to it again and again and it never harms us with reproach. It provides us company in solitude and eases our difficulty. It tells us the stories of the times gone by and the secrets of hidden nature. At times it exposes to us the ways of life and means of success in it and the life to come and the method of preparation for it. It overflows us with different arts and engages us in sweet talk that mesmerizes us. It fills us with astonishment and wonders and reminds us with the words of one who said:

لنا رفقة نحوى استماع حديثهم
ألباء مأمونون غيبا ومشهدا
يفيدوننا من علم ماقد مضى
ورأيا وتأديبا ومجدا وسؤدا

We have companions whose speech we love to hear

The wise ones who can be trusted in their presence and absence

They benefit us with their knowledge of the past

And with their opinion, education, nobility and honor.

الرجل الكامل

للحسن بن سهل

كتب الحسن بن سهل إلى محمد بن سماعه القاضي ^(١) يسأله اختيار رجل ليقوم ببعض ما يهمه قال :

أَمَّا بَعْدُ ، فَإِنِّي اخْتَجْتُ لِبَعْضِ أُمُورِي إِلَى رَجُلٍ جَامِعٍ لِحِصَالِ الْخَيْرِ ، ذِي عِفَّةٍ وَتَزَاهَةِ طُعْمَةٍ ^(٢) ، قَدْ هَدَّبَتْهُ الْآدَابُ ، وَأَخْكَمَتْهُ التَّجَارِبُ ، لَيْسَ بِظَنِينٍ ^(٣) فِي رَأْيِهِ ، وَلَا بِمَطْمُونٍ فِي حَسَبِهِ . إِنْ أَوْثَقْنَا عَلَى الْأَسْرَارِ قَامَ بِهَا ، وَإِنْ قُلِدَتْ مُهِمًّا مِنَ الْأُمُورِ أَجْزَأُ ^(٤) فِيهِ ، لَهُ سِنٌ ^(٥) مَعَ أَدَبٍ وَلِسَانٍ ، تُقْعِدُهُ الرِّزَانَةُ وَيُسْكِنُهُ الْحِلْمُ ، قَدْ فَرَّ ^(٦) عَنْ ذِكَاةٍ وَفِطْنَةٍ ، وَعَظَّ عَلَى قَارِحَةٍ ^(٧) مِنَ الْكَمَالِ . تَكْفِيهِ اللَّحْظَةُ ، وَتُرْشِدُهُ السَّكْتَةُ . قَدْ أَبْصَرَ خِدْمَةَ الْمُلُوكِ وَأَخْكَمَهَا ، وَقَامَ فِي أُمُورِهِمْ فَحِيمَدَ فِيهَا . لَهُ أَنَاةٌ ^(٨) الْوُزَرَاءِ ، وَبِرَّةٌ ^(٩) الْأُمَرَاءِ ، وَتَوَاضَعُ الْعُلَمَاءُ ، وَفَهُمُ النُّقَمَاءُ ، وَجَوَابُ الْحُكَمَاءِ . لَا يَبِيعُ نَصِيبَ يَوْمِهِ بِمِجْرَمَانِ غَدِهِ . يَكَادُ يَسْتَرِقُّ ^(١٠) قُلُوبَ الرِّجَالِ بِحَلَاوَةِ لِسَانِهِ ، وَحُسْنِ بَيَانِهِ . دَلَالَةُ الْفَضْلِ عَلَيْهِ لَأَمْحَةٌ ^(١١) ؛ وَأَمَارَاتُ الْعِلْمِ لَهُ شَاهِدَةٌ ، مُضْطَلَعًا ^(١٢) بِمَا اسْتَنْهَضَ ^(١٣) ، مُسْتَقِلًّا ^(١٤) بِمَا حَمَلَ . وَقَدْ آثَرَتْكَ ^(١٥) بَطْلَبُهُ ، وَحَبَوْتُكَ بِارْتِيَادِهِ ^(١٦) ، ثِقَةً بِفَضْلِ اخْتِيَارِكَ ، وَمَعْرِفَةً بِحُسْنِ تَأْتِيكِ .

VOCABULARY:

What concerns him	ما يهيمه	selection	اختيار
Good qualities	خصال الخير	I am in need of	احتجت
integrity	نزاهة	virtuous	ذى عفة
cultivated	هذب	Food, earning	طعمة
experiences	تجارب	Made firm	احكم
One who is slandered	مطعون	unreliable	ظنين
Made leader	قُلْد	Entrusted with	أؤتمن
restrains	تقعد	sufficed	اجزأ
Calms, reassures	يسكنه	sagacity	رزانة
shrewdness	فطنة	Is judged	فرّ
		He possess all the means of perfection	عضّ على قارحة من الكمال
guides	ترشد	One moment is	تكفيه اللحظة

		enough.	
authority	صولة	forbearance	اناة
Does not trade	لا يبيع	humbleness	تواضع
steals	يسترق	deprivation	حرمان
Able to carry out	مضطلع	apparent	لائحة
Independent, self contained, here able to carry out	مستقل	promoted	استهنض
Showed you goodwill	حبوتك	I have chosen you	آثرتك
trust	ثقة	search	ارتباد
		Your gentleness	تأتيك

THE PERFECT MAN

BY HASAN BIN SAHL

Hasan son of Sahl wrote to Mohammad son of Suma'ta the judge, asking about the choice of a man to fulfill an important assignment. He said:

And after this I am in need of man to carry some important assignments and I am looking for someone who possesses all the good qualities, someone who is chaste and wants to pursue an honest living. I desire a person who is refined through education and who has been strengthened through experience. He should not be someone whose opinions are unreliable or whose nobility has been suspected and criticized. He should be able to keep secrets and should be able to follow important orders. He should be mature in years along with education and ability to communicate. He should have the sobriety that restrains him and forbearance that makes him calm. His intellect and insight should be evident and who possesses all the means of perfection. He should be able to purview things with a glance and whose silence guides him. He should have served the kings diligently and carried out their commands admirably.

He should possess the forbearance of ministers, the strength of the governors, the humility of scholars, the deep understanding of the

jurists and the ability to answer like philosophers. He should not be someone who trades off the share of today with deprivation of tomorrow. He should be able to steal the hearts of people with the sweetness of speech and the beauty of expression. The signs of his superiority should be evident and his knowledge should be obvious. He is willing to undertake any demand and carry whatever burden is placed on him.

And I have chosen you to help in finding such a man and have given you the task of searching for one with full confidence in your ability to choose and find one.

شَجَاعَةُ النَّفْسِ

للمنفلوطن

لَا تَخْضَعُ النَّفْسُ الْعَالِيَةَ لِلْحَوَادِثِ ، وَلَا تَذِلُّ لَهَا مَهْمَا كَانَ شَأْنُهَا وَلَا تَلِينُ صَعْدَتَهَا ^(١) أَمَامَ النَّكَبَاتِ وَالْأَرْزَاءِ ^(٢) مَهْمَا عَظُمَ شَأْنُهَا وَجَلَّ أَمْرُهَا ، بَلْ يَزِيدُهَا مَرُّ الْحَوَادِثِ وَعَظْمُ النَّوَائِبِ قُوَّةً وَمِرَاسًا ^(٣) ، وَشِدَّةً وَمِرَانَةً ^(٤) ، وَرُبَّمَا لَذَّهَا النَّضَالُ الَّذِي يَقُومُ بَيْنَهَا وَبَيْنَ حَوَادِثِ الدَّهْرِ وَأَرْزَائِهِ ، وَكَأَنَّهَا يَأْبَى لَهَا كِبَرِيَاؤُهَا أَنْ يُؤَافِيَهَا حَظُّهَا مِنَ الْعَيْشِ سَهْلًا سَائِغًا لَا مَشَقَّةَ فِيهِ وَلَا عَنَاءَ ، فَهِيَ تُحَارِبُ وَتُجَالِدُ ^(٥) فِي سَبِيلِهِ ، وَتُغَالِبُ الْأَيَّامَ عَلَيْهِ مُغَالِبَةً حَتَّى تَنَالَهُ مِنْ يَدِهَا قُوَّةً وَاغْتِصَابًا ، فَمَثَلُهَا بَيْنَ النَّفُوسِ كَمَثَلِ الْأَسَدِ بَيْنَ السَّبَاعِ لَا تَمْتَدُّ عَيْنُهُ إِلَى فَرِيَسَةٍ ^(٦) غَيْرِهِ ، وَلَا يَهْنَأُ لَهُ طَعَامٌ غَيْرُ الَّذِي تَجْمَعُهُ أَنْيَابُهُ وَمَخَالِبُهُ .

VOCABULARY:

Be humiliated	تذل	Succumbs, yields to	تخضع
setbacks	نكبات	Remains relentless in	لا تلين صعدتها

		rising	
whatever	مهما	difficulties	ارزاء
Became exalted	جلّ	Became great	عظّم
Torment of difficulties	عض النوائب	Occurrence of accidents	مر الحوادث
experience	مرانة	strength	مراس
struggle	نضال	Pleases him	لذ لها
Receives its share	يوافيها حظها	Prevents him from	يابي لها
pleasant	سائع		
fatigue	عناء	hardship	مشقة
resists	تجاد	fights	تحارب
Triumph, coping	مغالبة	overcomes	تغالب
His eyes do not fall upon	لا تمتد عينه	extortion	اغتصاب
Does not savor	يهناء	prey	فريسة
claws	مخال	nails	انياب

THE BRAVERY OF THE SOUL

(THE BRAVE SOUL)

BY MANFALOOTI

The high soul does not bow down in front of difficult situation nor does it show weakness however grave it may be. Its hardness does not soften due to calamities and difficulties. The occurrence of accidents and the toughness of crises add to the soul's strength and power. Sometimes its struggle with the accidents of time and calamities provides pleasure as if its greatness prevents it from obtaining its full share of life with ease without struggle and hardship. It fights and struggles in its path. It overcomes the days of difficulty till it achieves its goal with its hand strongly and violently. Its example among the souls is like a lion among other beasts whose eyes do not sweep towards an animal hunted down by someone else and no food tastes sweet other than what its own teeth and claws have collected.

وصية هارون الرشيد لمؤدب الأمين الأحمر النحوي

قال الأحمر النحوي: بعث إليّ الرشيد لتأديب ولده محمد الأمين، فلما دخلت قال: يا أحمر، إن أمير المؤمنين قد دفع إليك مهجة نفسه، وثمره قلبه، فصير يدك عليه مبسوطة، وطاعتك عليه واجبة، فكن له بحيث وضعك أمير المؤمنين، اقرئه القرآن، وعرفه الآثار، ورواه الأشعار، وعلمه السنن، وبصره مواقع الكلام وبدأه، وامنعه الضحك إلا في أوقاته، وخذه بتعظيم مشايخ بني هاشم إذا دخلوا إليه، ورفّع مجالس القواد إذا حضروا مجلسه، ولا تمرن بك ساعة إلا وأنت مغتنم فيها فائدة تفيده إياها، من غير أن تحرق به فتميت ذهنه، ولا تمنع في مسامحته فيستحلي الفراغ ويألفه، وقومه ما استطعت بالقرب والملاينة، فإن أباهما فعليك بالشدة والغلظة.

VOCABULARY:

Handed over	دفع	Soul, life	مهجة
make	صير	fruit	ثمرة
Make him read	أقرئه	wide	مبسوطة
Make evident	بصر	narrate	روى
beginning	بدء	Situation, time	مواقع
leaders	قواد	Prohibit!	امنع
One who takes advantage, seizes the opportunity	مغتنم	Not a second	لا تمرن بك ساعة

		should pass by you	
Don't go to extreme, don't be engrossed with	لا تمنع	You will cause to die	تُئيت
He finds it sweet	يستحلي	Pardon, forgiveness	مسامحة
He becomes used to	يألف	leisure	فراغ
Friendliness, kindness	ملاينة	Make someone straight	قوم
roughness	غلظة	He refused	ابي

ADVICE OF THE CALIPH HAROON AL RASHID TO HIS SON'S TEACHER

Haroon Al Rahid advised the teacher of his son Ameen and said:

O' Ahmar! Indeed the Commander of the Believers has entrusted to you the soul of his life and the fruit of his heart so make you hand wide on him (be easy on him) and it is mandatory for him to obey you. So be to him as the Commander of the Believers has appointed you. So teach him to recite the Holy Quran, introduce to him the traditions, recite poetry to him and teach him the manners. And show him when to speak and how to start his speech. Prevent him

from laughing except at proper time and teach him to respect the people of the House of Bani Hashim when they come to him.

Teach him to make the leaders sit in a high place when they attend his sessions. No time shall pass by except that you seize the opportunity of benefiting him without making him sad because you would kill his intellect otherwise. Do not go so easy on him that he becomes fond of free time. Make him straight as much as you can with closeness and gentleness. If he refuses that then you have the permission to show harshness and ruggedness.

وصف اول النهار

لاديب

إِذَا أَقْبَلَ الصَّبَاحُ اسْتَقْبَلَتْهُ أَنْوَاعُ مِنَ الطُّيُورِ بِالْغِنَاءِ وَالتَّغْرِيدِ^(١) ،
 فَشَقَّتْ هُدُوءَ اللَّيْلِ ، وَقَطَعَتْ صَمْتَهُ الشَّامِلَ . ثُمَّ هَبَّتْ نَسَمَاتُ^(٢)
 عَلِيلَةٍ^(٣) بَلِيلَةٍ^(٤) تَدْفَعُ السُّرُورَ إِلَى النَّفْسِ ، وَالْإِنْتِعَاشَ^(٥) إِلَى
 الْفُؤَادِ^(٦) . فَإِذَا مَا عَلَا الْإِصْبَاحُ وَانْتَشَرَ الضِّيَاءُ انْتَبَهَتْ طَوَائِفُ
 أُخْرَى مِنَ الطُّيُورِ ، وَزَادَتْ الْعَصَافِيرُ فِي الْإِنْشَادِ . كَأَنَّهَا تُبَشِّرُ
 بِقُدُومِ مَلِكَةِ النَّهَارِ قَبْلَ أَنْ يَبْدُوَ مَوْكِهَا^(٧) الْوَهَّاجُ^(٨) فِي
 أَفْقِ الشُّرُوقِ .

ثُمَّ تَكَاثَرُ الْأَصْوَاتُ مِنْ كُلِّ فَجٍّ^(٩) ، وَتَرْتَفِعُ حُجُبُ^(١٠)
 الظَّلَامِ تَدْرِيحًا ، إِلَى أَنْ يَتَدَفَّقَ النُّورُ فَيُضَانًا يَمَلَأُ الْفَضَاءَ ، وَيَصِلَ
 مَا بَيْنَ الْأَرْضِ وَالسَّمَاءِ ، وَهُنَالِكَ تَبْرُزُ^(١١) الشَّمْسُ بِحُلَّتِهَا الذَّهَبِيَّةِ ،
 وَتُرْسِلُ أَشْعَتَهَا الْعَسَجَدِيَّةَ^(١٢) ، فَتَبْعَثُ فِي الْكَوْنِ حَيَاةً وَنَمَاءً ،
 وَتَفِيضُ عَلَيْهِ سِنًا^(١٣) وَضِيَاءً .

مَنْظَرٌ يَحْلُبُ^(١٤) اللَّبَّ ، وَيَفْتِنُ الْبَصَرَ ، وَيَمَلَأُ النَّفْسَ رَوْعَةً^(١٥) وَجَلَالًا

VOCABULARY:

welcomed	استقبل	Came forward	اقبل
Singing, chirping	تغريد	types	انواع

tranquility	هدوء	split	شُقَّتْ
inclusive	شامل	quietness	صمت
breeze	نسمات	The breeze blew	هَبَّتْ
Moist	بليلة	pleasant	عليلة
hearts	فؤاد	Exhilaration, revival	انتعاش
spread	انتشر	Became elevated	علا
groups	طوائف	Woke up	انتبهت
singing	انشاد	birds	عصافير
procession	موكب	Heralds the good news of	تبشّر
multiply	تتكاثر	glowing	وهّاج
lifts	ترتفع	path	فجّ
darkness	ظلام	veils	حجاب حجب
flows	يتدفّق	gradually	تدرّجاً

fills	يملاء	overflowing	فيضاناً
reach	وصل يصل	atmosphere	فضاء
rays	اشعة	appears	تبرز
garment	حلة	golden	عسجدية
Universe, world	كون	golden	ذهبية
inundates	تفيض	growth	نماء
fascinates	يخلب	sparkle	سنو سناً*
captivates	يفتن	intellect	لبّ
loftiness	جلال	splendor	روعة

DESCRIPTION OF THE DAY BREAK

BY A WRITER

When the dawn breaks, it is welcomed by different varieties of birds that start singing and chirping. The tranquility of the night is broken and its all-pervading silence is interrupted. This is followed by the swift movement of pleasant and dew-laden breeze that provides pleasure to the soul and exhilaration to the heart.

Very shortly after the day break the light of the dawn starts to spread and other birds wake up to add to the music. This is as if they were welcoming the glowing procession of the queen of the day from the eastern horizon before it actually appeared.

Then many voices from all over the place multiply. The veils of darkness are lifted gradually till the morning light inundates and fills the atmosphere reaching everywhere between the earth and the sky. At that time the sun manifests with its golden attire spreading its golden rays imparting life and growth to the world inundating it with sunlight.

This scene fascinates the intellect and captivates the eyes filling the soul with its splendor and loftiness

النفاق

للاديب

لَيْسَ بَيْنَ الْخِلَالِ ^(٢) الْقَبِيحَةِ، وَالصِّفَاتِ الْمُسْتَهْجَنَةِ ^(٣) خَلَّةٌ أَذْنَى ^(٤)
 مِنْ دَاءِ النِّفَاقِ . ذَلِكَ دَاءٌ وَبِيلٌ ^(٥) أَكْثَرُ ضَرَرًا بِالْأُمَّةِ مِنْ أَلَدٍ ^(٦)
 أَعْدَائِهَا الَّذِينَ يُهَيِّئُونَ ^(٧) الْفُرْصَ ^(٨) لِلْإِتِّقَاصِ ^(٩) عَلَيْهَا، وَانْتِقَاصِ ^(١٠)
 بِلَادِهَا مِنْ أَطْرَافِهَا . فَإِنَّ الْعَدُوَّ الْمُهَاجِمَ إِذَا رَأَتْهُ الْأُمَّةُ تَهَيَّأَتْ ^(١١)
 لِدَفْعِ أَذَاهُ وَصَدَّ غَارَاتِهِ بِمَا هُوَ عَتِيدٌ ^(١٢) لَدَيْهَا ^(١٣) مِنْ وَسَائِلِ الدِّفَاعِ .
 وَأَسْبَابِ الْمَقَاوِمَةِ . فَإِنْ لَمْ تَدْفَعْ ^(١٤) شَرَّهُ كُلَّهُ ، فَإِنَّهَا تَذُرُّ ^(١٥)
 عَنْهَا مَا تَسْتَطِيعُ دَرَأَهُ مِنْ عُدْوَانِهِ ^(١٦) . أَمَّا النِّفَاقُ فَهُوَ عَدُوٌّ الْأُمَّةِ
 الرَّابِضُ ^(١٧) فِي قَلْبِهَا ، لَا تَدْرِي كَيْفَ تُحَارِبُهُ ، وَلَا تَعْرِفُ مَنْ هُوَ
 لِتَقَاوِمِهِ ^(١٨) . فَهُوَ يُضْعِفُ قُوَّتَهَا ، وَيُخَدِّرُ ^(١٩) حَرَكَتَهَا ، وَيَتْرُكُهَا
 حَيْرَى ^(٢٠) مِمَّا يُصِيبُهَا ، وَالْهَيَّةَ ^(٢١) مِنْ دَاءٍ لَا تَعْرِفُ كُنْهَهُ ^(٢٢)
 وَلَا تَذْرُكُ مَقَرَّهُ ^(٢٣) ، وَلَا تَسْتَطِيعُ لِدَفْعِهِ سَبِيلًا .

VOCABULARY:

نفاق	hypocrisy	خلال	جمع خلة
قبيحة	ugly	مستهجنة	despicable

lower	ادنى	Natural disposition	خلة
Harmful, pernicious	وبيل	disease	داء
They get ready	يهيئون	Violent, quarrelsome	الد
Collapse, rebellion	انتقاض	opportunity	فرص
attacker	مهاجم	diminution	انتقاص
Deter, divert	صد	It prepared	تهيأت
prepared	عتيد	raids	غارات
It ward off	تدرأ	resistance	مقاومة
transgression	عدوان	Warding off	درأ
resist	تقاوم	Lurking, resting	رابض
wondering	حيرى	impedes	يحدّر
reality	كنه	sad	والهة
		abode	مقرّ

HYPOCRISY

By a writer

Among the bad dispositions and despicable characteristics of human nature nothing is lower than the disease of hypocrisy. It is a pernicious disease that is more harmful to a nation than the most violent of its enemies who are always waiting for the opportunity to bring out its collapse and to diminish its land from its sides. Because if the nation is able to recognize the attacker it can prepare to defend against its harm and stop the raids that the enemy comes prepared for by use of means of defense and ways of resistance. And even if it is not able to prevent the enemy's wickedness completely it can still avert some of its transgression.

However, a hypocrite is an enemy to a nation hiding in its very heart. The nation does not know how to fight this enemy since it does not know who to resist. This enemy weakens its strength and impedes its movement leaving it wondering about its affliction suffering from a disease whose reality is unrecognizable and whose abode is unknown. The nation is not capable of finding a way to defend it.

النفس العالية

للمنفلوطين

حَسَبُ^(١) الْمَرْءِ مِنَ الْجَمَالِ أَنْ يَكُونَ شَرِيفَ النَّفْسِ، مُسْتَقِيمَ
الْخُطَّةِ^(٢)، لَا يَكْذِبُ وَلَا يَتَلَوَّنُ^(٣)، وَلَا يُدَاهِنُ^(٤) وَلَا يَمْلُقُ^(٥)،
وَأَنْ تَكُونَ نَفْسُهُ تَقِيَّةً بَيَاضًا غَيْرَ مَمْلُوءَةٍ بِأَذْرَانِ^(٦) الرَّذَائِلِ وَالْعُيُوبِ.
فَلْتَنْ فَاتَهُ الْوَجْهُ الْجَمِيلُ، وَالثَّوْبُ الْمُقَوِّفُ^(٧)، وَالْوِسَامُ^(٨)
الَّلَامِعُ، وَالْجَوْهَرُ السَّاطِعُ لَا يَقُوتُهُ شَرَفُ الْمَذْهَبِ^(٩)، وَلَا عِزَّةُ
النَّفْسِ، وَلَا إِبَاءُ^(١٠) الضَّمِيمِ^(١١)، وَلَا تَقَاءُ^(١٢) الضَّمِيرِ.
وَإِنَّ الْجِبَّةَ الْعَالِيَةَ لَا تَحْتَاجُ إِلَى تَاجٍ يَزِينُهَا، وَإِنَّ الصَّدْرَ الْمَمْلُوءَ
بِالشَّرَفِ وَالْفَضِيلَةِ لَا يَنْقُصُهُ وَسَامٌ يَتَلَا^(١٣) فَوْقَهُ. فَلْيَفْخَرْ الْفَاخِرُونَ
بِمَا شَاءُوا مِنْ فَضْلِهِمْ وَذَهَبِهِمْ وَمَنَاصِبِهِمْ، أَمَّا الشَّرِيفُ فَحَسْبُهُ مِنْ
الْفَخْرِ أَنْ يَمْشِيَ بَيْنَ النَّاسِ بِرَأْسِ عَالٍ، وَجِبَّةٍ مُرْتَفِعَةٍ، وَنَفْسٍ
مُطْمَئِنَّةٍ، وَثَوْبٍ نَقِيٍّ أَيْضًا لَمْ تَمْلُقْ^(١٤) بِهِ ذَرَّةٌ مِنْ غُبَارِ الْعَارِ،
وَلَمْ تَلَوَّنْهُ شَائِبَةً^(١٥) مِنْ شَوَائِبِ الدَّنَاءَةِ، لَا يَهَابُ شَيْئًا، وَلَا يُغْضَى
مِنْ شَيْءٍ، وَلَا يَخْجَلُ إِلَّا مِمَّا فِيهِ خَدَشٌ^(١٦) لِلشَّرفِ.

VOCABULARY:

Enough, sufficiency	حسب	high	عالية
changes	يتلون	Line of action, path	خطة

flatters	يملق	Flatters (in order to deceive)	يداهن
Stains, filth	ادران	Stained, soiled	ملوثة
Even if it missed him	لئن فاته	Vices, depravities	رذائل
Decoration, insignia	وسام	White striped (garment)	مفوف
Essence, substance, gems	جوهر	shining	لامع
Does not miss it	لا تفوته	Bright, shining	ساطع
dislike	اباء	Opinion, ideology, doctrine	مذهب
purity	نقاء	Wrong, injustice	ضيم
Filled with	مملوء	forehead	جبهة
pride	فخر	shines	يتلأأ
Shame, disgrace	عار	Did not cling to	لم تعلق
Dirt, spot, flaw	شائبة	Did not stain	لم تلوثه
Meanness, lowliness	دناءة	جمع شائبة	شوائب
disregards	يغضى	fears	يهاب
Scratch, abrasion	خدش	Feels ashamed	يخجل

THE ELEVATED SOUL

Suffice it is for the gracefulness of man to be the noble of spirit and straight of action. He does not lie, change colors or flatter to deceive. He should possess a pure soul unsullied by despicable qualities and faults. Even if he does not possess a beautiful face, white striped clothes, shining medallions and glistening jewels, he still possesses the nobility of opinion, self-dignity, dislike for injustice and purity of conscience.

A lofty forehead does not need a crown to adorn it. A heart filled with honor and virtue is not debased by a medallion shining over it.

The boastful ones boast due to their silver, gold and high positions while a noble man prides himself on his ability to walk among men with a high head, lofty forehead, content soul and pure while clothes not touched by a speck of the dust of embarrassment or stained by meanness of nature. Such a man does not fear anyone and does not ignore anything. He is not embarrassed to do anything except that which is likely to harm the nobility of his character.

الصلوة

لشوقي

لَوْ لَمْ تَكُنْ رَأْسَ الْعِبَادَاتِ ، لَعُدَّتْ مِنْ صَالِحَةِ الْعَادَاتِ : رِيَاضَةُ
أَبْدَانٍ ، وَطَهَارَةُ أُرْدَانٍ ^(١) ، وَتَهْدِيبُ وَجْدَانٍ ، وَشَتَّى ^(٢) فَضَائِلَ
يَشِبُّ عَلَيْهَا الْجَوَارِي ^(٣) وَالْوِلْدَانُ ^(٤) .
أَصْحَابُهَا هُمُ الصَّابِرُونَ وَالْمُتَابِرُونَ ، وَعَلَى الْوَاجِبِ هُمُ الْقَادِرُونَ .
عَوْدَتُهُمُ الْبُكُورُ ^(٥) وَهُوَ مِفْتَاحُ بَابِ الرِّزْقِ ، وَخَيْرُ مَا يُعَالِجُ بِهِ الْعَبْدُ
مُنَاجَاةَ ^(٦) الرَّازِقِ ، وَأَفْضَلُ مَا يَرُودُ ^(٧) بِهِ الْمَخْلُوقُ التَّوَجُّهُ إِلَى الْخَالِقِ .
أَنْظُرْ جَلَالَ ^(٨) الْجُمُعِ ، وَتَأَمَّلْ أَثَرَهَا فِي الْمُجْتَمَعِ ، وَكَيْفَ
سَاوَتْ الْعِلْيَةَ ^(٩) بِالزَّمْعِ ^(١٠) ؟ مَسَّتِ الْأَرْضَ الْجِبَاهُ فَالنَّاسُ أَكْفَالُهُ
وَأَشْبَاهُهُ . الرَّعِيَّةُ وَالْوَلَاةُ شَرَعٌ ^(١١) فِي عَتَبَةِ اللَّهِ . خَرَّ ^(١٢) الْجُمُعُ
لِلْمُنَآخِرِ ^(١٣) ؛ فَالْصَّفُّ الْأَوَّلُ كَالْآخِرِ ، لَمْ يَرْفَعْ الْمُتَصَدِّرُ تَصَدُّرَهُ ،
وَلَمْ يَضَعِ ^(١٤) الْمُتَأَخِّرُ تَأَخُّرَهُ .

VOCABULARY:

clothes	اردان	It was counted	لعدت
different	شَتَّى	psyche	وجدان
girls	جوارى	Becomes a youth	يشبُّ

Habituates them	عوّدتهم	persistent	مُثابِر
Looks for	يرود	Early rising	بَكُور
Common people	زَمْع	leaders	عَلِيَّة
Threshold, doorstep	عَتَبَة	Equal, united	شَرَع
Noses, nostrils	مَنَاحِر	prostrate	خَرَّ
To have a front seat	تَصَدَّر	Sitting in the front row	مَتَصَدَّر
To be late,	تَاخَّر	Late, standing in the rear	مَتَاخَّر

THE PRAYERS

BY SHAWKI

Even if it was not the most important of the acts of worship, the prayer would be counted one of the most virtuous of habits. It is a physical exercise for the body, requiring cleanliness of the clothes and leading to the spiritual refinement. It has several other noble characteristics that positively affect the growth of girls and boys.

Those who pray regularly tend to be patient and persistent, and are able to fulfill their obligations. They get used to waking up early.

Offering of prayers is the key to the door of livelihood. It establishes

a connection between a servant and his Provider. This is the best way of through which the creature shows attentiveness to its Creator.

Look at the greatness of the congregation on Fridays and ponder over its influence over the society. How does it bring about equality between the leaders and the masses? The foreheads of the people touch the earth, all equal and alike. At the threshold of God, the leaders and the populace are equal. Everyone prostrates on his nose, the first row is not unlike the last row. The ones in the front rows are not privileged due to their being in the front rows, neither are those in the back rows humbled due to their position at the back

تعزية

لعبد الله باشا فكري

يَعِزُّ^(١) عَلَى أَنْ أَكْتُبَ سَيِّدِي مُعْزِيًا أَوْ أَلِمْ بِهِ فِي مُلْمَةٍ^(٢)
 مُسْلِيًا ، وَلَكِنَّهُ أَمْرُ اللَّهِ الَّذِي لَا يُقَابَلُ بِغَيْرِ التَّسْلِيمِ وَقَضَاؤُهُ
 الَّذِي لَيْسَ لَهُ عُدَّةٌ^(٣) سِوَى الصَّبْرِ الْكَرِيمِ . وَلَقَدْ عَلِمَ سَيِّدِي
 أَجَلَ اللَّهِ صَبْرَهُ وَلَا أَرَاهُ مِنْ بَعْدِ إِلَّا مَا سَرَّهُ وَشَرَحَ صَدْرَهُ ، أَنَّ اللَّهَ
 جَلَّ ثَنَاؤُهُ ، وَتَبَارَكَتْ آلَاؤُهُ^(٤) ، إِذَا امْتَحَنَ عَبْدُهُ فَصَبَرَ آجَرَهُ
 وَعَوَّضَهُ بِكَرَمِهِ . وَنَحْنُ وَإِنْ تَأَخَّرَتْ آجَالُنَا وَطَالَتْ آمَالُنَا لَسْنَا فِي
 دَارِ مُقَامَةٍ ، وَقَرَارِ كِرَامَةٍ ، حَتَّى نَحْزَنَ عَلَى مَنْ فَارَقَهَا ، وَلَكِنَّا فِي
 سَبِيلِ^(٥) سَفَرٍ ، وَدَارِ كَدَرٍ ، وَاللَّهُ يُسَهِّلُ لِسَيِّدِي سَبِيلَ الصَّبْرِ
 وَتَحْصِيلِ الْأَجْرِ .

VOCABULARY:

condolence	تعزية	It is difficult	يعِزُّ
counseling	معزيا	I correspond	أَكْتُبُ
distress	ملمة	I cause pain	أَلِمْ
Cannot be faced	لا يقابل	sympathising	مسليًا
means	عدَّة	Without submission	بغير تسليم

May His praise be exalted!	جل ثناؤه	May Allah beautify his patience!	اجمل الله صبره
Put into trial, tested	امتحان	May His favors be blessed!	باركت آلاؤه
substituted	عوض	rewarded	آجر
prolonged	طالت	death	آجال
Trouble, distress	كدر	hopes	آمال
procurement	تحصيل	Makes easy	يسهل

Condolence

Abdullah Bash Fikri

It is difficult for me to correspond with my chief to express condolences or to add to his pain while sympathizing. The order of Allah SWT cannot be faced without submission. There is no way of dealing without noble patience what Allah SWT has written. As my chief knows, and may Allah beautify his patience, and may not show him anything after this (tragedy) except what would make him happy and open his heart, that when Allah SWT, may his praise be

magnified and may his favors be blessed, puts one of his servants through a test, He SWT rewards him and give him something in exchange out of His generosity, provided the servant shows patience.

And we are not in a permanent place or ever honorable abode, even if our appointed time has not yet arrived and our hopes are long drawn out, while we grieve those who have left us. We remain in journey in this distressful world. And Allah SWT will make the path of patience and the procurement of reward easy for my chief.

فى الشوق

لابن العميد

كتابى إلك وأنا بحال لو لم ينغصها الشوق إلك

ولم يرناق صفوها النزوع نحوك لعددتها من الأحوال الجميلة وأعددت حظى منها فى
النعم الجليلة فقد جمعت فيها بين سلامة عامة ونعمة تامة

وحظيت منها فى جسمى بصلاح وفى سعى بنجاح

ولكن ما بقى أن يصفوا لى عيش مع بعدى عنك

يخلو ذرى مع خلوى منك ويسوغ لى مطعم ومشرب مع انفرادى دونك

وكيف أطمع فى ذلك وأنت جزء من نفسى وناظم لشمل أنسى

وقد حرمت رؤيتك وعُدمت مشاهدتك

وهل تسكن نفس متشعبة ذات انقسام وينفع أنس بيت بلا نظام؟

وقد قرأت كتابك جعلنى الله فداءك

فامتألت سروراً بملاحظة خطك وتأمل تصرفك وما أقرظهما

فكل خصالك مقرظ عندى وما أمدحهما

فكل أمرك ممدوح فى ضميرى وعقدى

وأرجو أن تكون حقيقة أمرك موافقة لتقديرى فىك

فإن كان كذلك وإلا غطى هواك وما ألقى على بصرى

VOCABULARY:

Disturb, spoil someone's pleasure	نغص	I am in a state	انا بحالٍ
		Desire, longing	شوق
clarity	صفو	To cloud, to make muddy	رنق يرنق
I would have counted it	لعددتها	Inclination towards you	نزاع اليك
Found my share from it	حظيت منها	Share, fortune	حظٌ
Being in need of, devoid of	خلوٌ	Life is not pleasant for me	يصفو لي عيش
Food or drink goes down pleasantly,	يسوغ	Devote whole heartedly	يخلو ذرعى
organizer	ناظم	loneliness	انفراد
sociability	انس	unity	شمل

I have been deprived of	عِدِمْتُ	I have been forbidden	حَرَمْتُ
Broken into parts	ذات انقسام	Saturated, satisfied	متشبعة
attention	تأمل	Observation, noting	ملاحظة
I praise lavishly	اقْرَظُ	Action, demeanor	تصرف
I praise	امدح	praiseworthy	مقرّظ
soul	ضمير	praiseworthy	ممدوح
In conformity with	موافقة	belief	عقد
Your desire	هواك	covered	غُطِّي
		Thrown over	القى

IN EAGERNESS

IBN AL AMEED

I am writing this while in a state such that if my desire towards you had not spoiled it and my inclination towards you had not tarnished

its purity, I would have counted it among my most beautiful states. And I would have counted it as my share from the most honorable blessings. I had indeed found in it a general peace, a sense of reformation in my body and success in my efforts. However, it does not remain for me to enjoy living while I am away from you, and to be devoted to my affairs while isolated from you. Neither food nor drink pleases me while I am alone. And how can I desire anything while you are a part of me, and the organizer of the wholeness of my sociability? And I have indeed been forbidden from looking at you and deprived of seeing you. And how can a soul divided into multiple parts be satisfied and how can the familiarity of home benefit without proper arrangement?

And I have read your letter, may Allah make me myself sacrifice to your wishes. My heart filled with happiness by looking at your handwriting and your skills in choice of words.

My praise is no too lavish since all of your personal traits are praiseworthy for me. And I do not praise you superficially since all of your conduct is praiseworthy in the depth of my heart and belief. And I hope that the reality of it is as I consider you to be. And if it were not like this then my love for you has covered my eyes.

الكرامة

للمنفلوطين

أُرِيدُ أَنْ أَعِيشَ حُرّاً طَلِيقاً^(٢) ، أَنَاضِلُ^(٣) مَنْ أَشَاءُ ، وَأُجَادِلُ^(٤) مَنْ أَشَاءُ ، وَأَنْتَقِدُ مَنْ أَشَاءُ ، وَأَنْ أَقُولَ كَلِمَتِي الْخَيْرِ وَالشَّرِّ لِلْأَخْيَارِ^(٥) وَالْأَشْرَارِ فِي وُجُوهِهِمْ ، لَا مَتَمَلِّقاً^(٦) أَوْلِيكَ ، وَلَا خَائِفاً هُوَ لَاءٌ وَإِنَّ الْمَرْءَ الْمُقَيَّدَ بِقِيُودِ الْإِحْسَانِ وَالنِّعَمِ لَا يُمَكِّنُ أَنْ يَكُونَ حُرّاً طَلِيقاً . فَلْيُعَفِّنِي^(٧) النَّاسُ مِنْ أَيْدِيهِمْ^(٨) وَصَنَائِعِهِمْ^(٩) ، لِأَنِّي لَا أُحِبُّ أَنْ أَكُونَ عَبْدًا لَهُمْ ، وَلَا أُسِيرًا^(١٠) فِي أَيْدِيهِمْ ، وَإِنِّي أَفْضَلُ أَنْ أَعِيشَ مَمْقُوتًا^(١١) مَرْدُودًا^(١٢) عِنْدَ النَّاسِ عَلَى أَنْ أَعِيشَ ذَلِيلًا مُسْتَعْبَدًا لَهُمْ ، وَلَا أُحِبُّ أَنْ أَرْتَقِعَ أَرْتِفَاعَ الرِّيزْفُونِ^(١٣) وَالسَّرْوِ^(١٤) إِذَا كَانَتِ الْيَدُ الَّتِي تَرْفَعُنِي غَيْرَ يَدِي . وَحَسْبِي^(١٥) مِنَ الرَّفْعَةِ وَالشَّرَفِ أَنْ أَنَالَ مِنْهُمَا نَصِيبِي الَّذِي قُسِمَ لِي بِقَدْرِ مَا تَسْمَحُ قُوَّتِي وَمَوَاهِبِي^(١٦) لَا أُرِيدُ عَلَى ذَلِكَ شَيْئًا .

VOCABULARY:

independent	حر	Self respect	كرامة
I debate	اناضل	free	طليق
I criticise	انتقد	I argue	اجادل

bound	مقيّد	flattering	متملق
Excuse me	يعفني	restriction, shackles	قيّد قيود
Acts of goodwill	صنائع	favors	ايات
rejected	مردول	hated	ممقوت
talents	مواهب	enslaved	مستعبّد
Cypress tree	سرو	A tree	زيزفون

Self-respect

By Manfalooti

I like to live independently and freely, to debate whom I wish, to argue with whom I wish and to criticize whom I wish. I could utter words that are good and bad in front of good and bad people without flattery or fear.

A person who is imprisoned by gratitude and favors can never be independent and free. Hence people should excuse me from their favors since I do not want to be their slave or be a prisoner in their hands. I would prefer to live while hated by people and driven away by them over a life of humiliation and servitude. I do not want to

rise like trees if the hand that made them grow is not my own. It is enough for me to achieve my share of status and nobility from my own efforts and talents. I seek no more than this.

خطبة ابي بكر اذ ولى الخلافة

حَمْدُ اللَّهِ وَأُثْنَى عَلَيْهِ ، ثُمَّ قَالَ :
 أَمَّا بَعْدُ ، فَإِنِّي وُلِّيتُ عَلَيْكُمْ وَلَسْتُ بِخَيْرِكُمْ . وَلَكِنْ تَزَلَّ
 الْقُرْآنُ : وَسَنَ النَّبِيِّ ص : وَعَلَّمَنَا فَعَلِمْنَا . وَأَعَلَّمُوا أَنَّهُ أَكْبَسَ
 الْكَبَسَ^(١) التَّقَى ، وَأَنَّ أَتَمَّ الْحَقِّ الْفُجُورُ ، وَأَنَّ أَقْوَاكُمْ عِنْدِي
 الضَّعِيفُ حَتَّى آخُذَ لَهُ بِحَقِّهِ ، وَأَنَّ أَضْعَفَكُمْ عِنْدِي الْقَوِيُّ حَتَّى
 آخُذَ مِنْهُ الْحَقَّ . أَيُّهَا النَّاسُ ! إِنَّمَا أَنَا مُتَّبِعٌ وَلَسْتُ بِمُبْتَدِعٍ ، فَإِنِ
 رَأَيْتُمُونِي عَلَى حَقٍّ فَأَعِينُونِي ، وَإِنِ رَأَيْتُمُونِي عَلَى بَاطِلٍ فَرُدُّونِي .
 أَطِيعُونِي مَا أَطَعْتُ اللَّهَ فِيكُمْ ، فَإِذَا عَصَيْتُهُ فَلَا طَاعَةَ لِي عَلَيْكُمْ .
 أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ .

و من حكمه

ثَلَاثٌ مَنْ كُنَّ فِيهِ كُنَّ عَلَيْهِ : الْبَغْيُ^(٢) وَالنُّكْثُ^(٣) وَالْمَكْرُ .
 كَثِيرُ الْقَوْلِ يُنْسِي بَعْضُهُ بَعْضًا ، وَإِنَّمَا لَكَ مَا وُعِيَ^(٤) عَنْكَ . أَصْلِحْ
 نَفْسَكَ يَصْلُحْ لَكَ النَّاسُ .

VOCABULARY:

praised	اثنى	Appointed to	وُلِّيَ
smarter	اكيس	legislated	سنَّ
Piety, God consciousness	تقى	smartness	كيس
immorality	فجور	foolishness	حمق
innovator	مبتدع	follower	متبع
Oppose me	رُدُّونِي	Help me	اعينوني
Breaking a promise	نكث	transgression	بغي
Memorized, preserved	وُعِيَ	deception	مكر

Abu Bakar's sermon when he was appointed to the caliphate

(May Allah SWT be pleased with him)

He (Abu Bakar) praised Allah SWT and eulogized him and then said:

“And afterwards! So I have been appointed over you (as a caliph) while I am not better than you. But the Quran has been revealed

and the Holy Prophet (peace be upon Him) has issued the legislation, and he (pbuh) taught us so we learnt. And know that the piety is the smartest thing, and immorality is the most foolish of actions. And indeed the strongest of you in my sight is the weak until I regain (for him) his right. And indeed the weakest of you in my sight is the strong until I take back from him someone else's right (that he has obtained unjustly). O people! Indeed I am a follower and not an innovator. So if you see me following the truth, then help me. And if you find me to be wrong then oppose me. Obey me so long as I am obeying Allah SWT in your matters. And if I disobey Allah SWT, then (my) obedience is not obligatory upon you. I make this statement and ask forgiveness from Allah SWT for myself and for all of you.

And from his words of wisdom:

Three things are a source of liability for the one who possesses them:

(three things come back to (haunt the) the one who possesses them.)

1. Transgression
2. Breaking of promises
3. Deception

Too many statements make some forget the others.

You have only what is memorized from you.

(What people remember from you is what will benefit you.)

Reform yourself and people will reform themselves for you.

خطبة العمر بن الخطاب - رضي الله عنه

أيها الناس إني داع فأمنوا. اللهم إني غليظ فليني لأهل طاعتك بموافقة الحق ، إبتغاء وجهك والدار الآخرة ، وارزقني الغلظة والشدة على أعدائك وأهل الدعارة والنفاق من غير ظلم مني لهم ، ولا اعتداء عليهم
 اللهم إني شحيح فسخني في نوائب المعروف قصداً من غير سرف ، ولا تبذير، ولا رياء ولا سمعة ، واجعلني ابتغي بذلك وجهك، والدار الآخرة
 اللهم ارزقني خفض الجناح ، ولين الجانب للمؤمنين
 اللهم إني كثير الغفلة والنسيان ، فألهمني ذكرك على كل حال ، وذكر الموت في كل حين
 اللهم إني ضعيف عن العمل بطاعتك ، فارزقني النشاط فيها ، والقدرة عليها بالنية الحسنة التي لا تكون إلا بعزتك وتوفيقك

VOCABULRY:

caller	داعٍ	climbed	صعد
Hardness, hard	غلظة غليظ	Say Ameen!	أمّنوا
Seeking, desire	ابتغاء	Make me soft	لئني
miserly	شحيح	Hostility, aggression	اعتداء
Vicissitudes, ups and downs, misfortune	نوائب	Make me generous	سخيّ
extravagance	سرف	Moderately	قصدًا
reputation	سمعة	Showing off	رياء
Softening of heart	لين الجانب	Lowering of wings, humility	خفض الجناح

forgetfulness	نسيان	unawareness	غفلة
All the time	كل حين	Inspire me	الهمني
concealed	كتم	Being energetic, activity	نشاط

option	خيار	secret	سر
leaders	ولاة	Most unfortunate	اشقى
One who excuses more	اعذر	wiser	اعقل

Lost hope	يئس	delay	تؤخر
perversity	دعارة	To be not in need of	استغنى

Umar ibn Al Khattab (RA)'s sermon when he was appointed to
caliphate

He climbed the pulpit, praised Allah SWT and eulogized him and
then said:

O people I am making a supplication so say Ameen (Amen!). O
Allah (SWT) I am hard-hearted so make me soft for people who
obey you, following the truth and seeking Your face (pleasure and
approval) and the house of the Hereafter. And give me the hardness
and strength over Your enemies and the people of perversity and

hypocrisy without any injustice or hostility towards them. O Allah I am miserly so make me generous when faced with the common ups and downs of life with moderation and without extravagance and without doing it for the sake of showing off or reputation. And make me thereby desire Your face and the house of the Hereafter.

O Allah grant me humility and leniency of heart for the believers. O Allah I suffer greatly from unawareness and forgetfulness so inspire me to remember You at all times and to remember death at all times. O Allah I am weak in acting in Your obedience so give me the energy to do it and control over it.

And from his words of wisdom:

He who concealed his secrets, retains the option in his hand.

The most unfortunate of rulers is he whose own people are unkind towards him.

The wisest of people is one who finds excuses for people.

Do not delay today's work till tomorrow.

He who lost hope from something does not remain dependent upon it.

من خطبة عثمان رضي الله عنه قال:

إن لكل شئ آفة، وإن لكل نعمة عاهة، وإن عاهة هذا الدين عيابون ظنانون،
يظهرون لكم ما تحبون، ويسرون ما تكرهون، يقولون لكم وتقولون، طغام مثل
النعام، يتبعون أول ناعق، أحب مواردكم إليهم النازح
لقد أقررتم لابن الخطاب بأكثر مما نقمتكم على، ولكنه وقمكم وقمعكم، وزجركم زجر
النعام المخزومة. والله إني لأقرب ناصرا، وأعز نفرا، وأقمن - إن قلت: هلم - أن تجاب
دعوتي، من عمر

هل تفقدون من حقوقكم شيئا؟ فما لي لا أفعل في الحق ما أشاء؟ إذا فلم كنت إماما؟
و من حكمه:

يكفيك من الحاسد أنه يغتم وقت سرورك

VOCABULARY:

Defect, disability	عاهة	Disaster, blight, disease	آفة
Distrustful, suspicious	ظنان	Faultfinder, cynic	عياب
ostrich	نعام	lowly	طغام

Watering place	موارد	One who croaks, screams	ناعق
Hate, hold against someone, to be angry at	نقم	Displaced people	نازح
suppressed	قمع	Deal strictly	وقم
One whose nose is pierced and a string is put through it	مخزومة	snubbed	زجر
Person, individual	نفر	Mightier, more powerful, dearer	اعزّ

Come on!	هلمّ	More deserving	أقمن
		He gets sad, grieves	يغتم

Selection from one of Utham (RA)'s sermons

Everything has something to undermine it, and every blessing has something to diminish it. The thing that undermines this community and diminishes this blessing is those who criticize a great deal and those who indulge in suspicions; they show you what you

want to see and they conceal that which you dislike. They say to you and you say. They are wicked like ostriches. They follow the one who calls out to them first. Their favorite places are away from people (so that they can engage in conspiracies). You have acknowledged to have shown more hatred toward Umar the son of Al Khattab than towards me. And yet he dealt with you more strictly, suppressed you and snubbed you like the snubbing of a camel with a string pierced through its nose. And by Allah I am a more powerful person and more deserving so if I call upon you will you respond to it more than you responded to Umar? Do you miss anything from what is your due? Then what is the problem if I do what I want to do otherwise why I am a leader?

And from his wise sayings:

It is sufficient for you that the one who envies you is distressed at the time of your joy."

صلة الارحام

لامام علي

لا يستغني الرجل وان كان ذا مال وولد عن عشيرته وعن مداراتهم وكرامتهم ودفاعهم عنه بايديهم والسنتهم هم اعظم الناس حيلة له من ورائه والمهم لشؤنه واعظمهم عليه حنوا (حسرة) ان اصابته مصيبة أو نزل به يوما بعض مكاره الامور ومن يقبض يديه عن عشيرته فانما يقبض عنهم يدا واحدة وتقبض عنه منهم ايدي كثيرة ومن محض عشيرته صدق المودة وبسط عليهم يده بالمعروف إذا وجدته ابتغاء وجه الله اخلف الله له ما انفق في دنياه وضاعف له الاجر في آخرته واخوان الصدق في الناس خير من المال يأكله ويورثه ، لا يزدادن احدكم في اخيه زاهدا ولا يجعل منه بديلا إذا لم يرمنه مرفقا أو يكون مقفورا من المال ، لا يغفلن (يعزلن) احدكم من القرابة يرى به الخصاصة ان يسدها مما لا يضره ان انفق ولا ينفعه ان امسكه ولا ينقصه ان اهلكه

VOCABULARY:

Family, relatives	عشيرة	Is not independent of	لا يستغني
More compassionate	اعطف	Guard, protection	حيلة
holds	يقبض	Undesirable things	مكاره
multiplies	يُضاعِفُ	gives in return	يُخْلِِفُ

glory	کبرياء	increase	يزدادان
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Joining of relations

(Maintaining ties of kinship)

by Ali (RA)

A person cannot be independent of his relatives, even if he has wealth and children, and of their defense of himself with their hands and tongues. They are his greatest defense behind his back and his efforts should be directed towards him. Their sympathies are with him if a disaster befalls him or he faces unpleasant situations.

He who holds back his hand from his relatives, holds back one hand from them, while many hands are held back from him. He who spreads his hand in doing good (to his relatives) seeking Allah's pleasure, Allah SWT will return to him whatever he spent in the world and will multiply for him in the Hereafter.

And know that if Allah SWT gives a person the gift of truth speech, it is better for him than wealth. None of you should claim to be greater in glory and greatness in his estimation of himself, and none of you should remain unaware of maintaining ties of kinship with something that does not increase if withheld and does not diminish even if it is spent, i.e., wealth.

اول خطبة خطبها النبي عليه السلام بمكة

حين دعا قومه الى الاسلام

قال بعد ان حمد الله و اثنى عليه

إن الرائد لا يكذب أهله، والله لو كذبت الناس جميعًا ما كذبتكم، ولو غررت الناس جميعًا ما غررتكم، والله الذي لا إله إلا هو إني لرسول الله إليكم حقًا، وإلى الناس كافة، والله لتموتن كما تنامون، ولتبعثن كما تستيقظون، ولتحاسبن بما تعملون، ولتجزون بالإحسان إحسانًا، وبالسوء سوءًا، وإنها للجنة أبدًا، أو النار أبدًا و انكم لأوّل من أنذر بين يدي عذابٍ شديدٍ

VOCABULARY:

To deceive	غر	A person who is sent ahead by his people to find out if it is safe to stop over during their journey	رائد
You will definitely be raised up, resurrected	لتبعثن	You sleep	تنامون
You will definitely be held accountable	لتحاسبن	You wake up	تستيقظون
evil	سوء	You will be rewarded	لتجزون

A herald does not lie to his own people. By Allah SWT even if were to lie to all the people, I would not lie to you and even if I were to deceive all the people, I would not deceive you. And by Allah SWT, besides whom there is no deity, I am truly Allah's messenger to you, and to all the people. By Allah SWT you will die just as you sleep, and you will be resurrected just as you wake up from sleep. And you will be held accountable for what you do. You will be rewarded favorably for the good that you did and punished for the evil that you wrought. And indeed the paradise will be forever, and the hellfire will be forever. And you are the first one to be warned of a severe punishment.

خطبة حجة الوداع

وفي حجة الوداع سنة عشر من الهجرة خطب النبي - صلى الله عليه وسلم - الناس فقال: إن الحمد لله نحمده، ونستعينه ونستغفره ونتوب إليه ونعوذ بالله من شرور أنفسنا، وسيئات أعمالنا. من يهده الله فلا مضل له، ومن يضلل الله فلا هادي له. وأشهد أن لا إله إلا الله وحده لا شريك له، وأن محمدا عبده ورسوله. أوصيكم عباد الله بتقوى الله وأحثكم على طاعة الله وأستفتح بالذي هو خير.

أما بعد أيها الناس: اسمعوا مني أبيعن لكم، فإني لا أدري لعلي لا ألقاكم بعد عامي هذا، في موقعي هذا.

أيها الناس: إن دماءكم وأموالكم عليكم حرام إلى أن تلقوا ربكم كحرمة يومكم هذا، في شهركم هذا، في بلدكم هذا، وإنكم ستلقون ربكم فيسألکم عن أعمالكم وقد بلغت. فمن كانت عنده أمانة فليؤدها إلى من ائتمنه عليها. وإن كل ربا موضوع ولكن لكم رءوس أموالكم لا تظلمون ولا تظلمون. قضى الله أنه لا ربا. إن ربا عباس بن عبد المطلب موضوع كله. وإن كل دم كان في الجاهلية موضوع. وإن أول دمائكم أضع دم ابن ربيعة بن الحارث بن عبد المطلب - وكان مسترضعا في بني ليث، فقتلته هذيل - فهو أول ما أبدأ به من دماء الجاهلية، وإن مآثر الجاهلية موضوع غير السدانة والسقاية. والعمد قود وشبه العمد ما قتل بالعصا والحجر وفيه مائة بغير. فمن زاد فهو من أهل الجاهلية.

أيها الناس: إن الشيطان قد يئس أن يعبد بأرضكم هذه أبداً، ولكنه رضي أن يطاع فيما سوى ذلك مما تحقرون من أعمالكم. فاحذروه على دينكم.

أيها الناس: { إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُجْلُونَ عَامًا وَيُحَرِّمُونَهُ عَامًا لِيُوَاطِّئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ } ، وإن الزمان قد استدار كهيئته يوم خلق الله السموات والأرض، وإن عدة الشهور عند الله اثنا عشر شهرًا، منها أربعة حرم ثلاثة متواليّة، وواحد فرد: ذو القعدة وذو الحجة والمحرم ورجب مضر الذي بين جمادى وشعبان.

أيها الناس: إن لكم على نسائكم حقًا ولهن عليكم حقًا، لكم عليهن ألا يوطئن فرشكم أحدًا تكرهونه وعليهن ألا يأتين بفاحشة مبينة فإن فعلن فإن الله قد أذن لكم أن تهجروهن في المضاجع وتضربوهن ضربًا غير مبرح، فإن انتهين وأطعنكم فلهن رزقهن وكسوتهن بالمعروف. واستوصوا بالنساء خيرًا فإنهن عندكم عوان لا يملكن لأنفسهن شيئًا، وإنكم إنما أخذتموهن بأمانة الله واستحللتم فروجهن بكلمة الله، فاتقوا الله في النساء واستوصوا بهن خيرًا. فاعقلوا أيها الناس قولي فإنّي قد بلّغتُ، وقد تركت فيكم ما إن اعتصمتم به لم تضلّوا أبدًا، أمرًا بينا، كتاب الله وسنة نبيه.

أيها الناس: اسمعوا قولي واعقلوه، تعلّمن أن كل مسلم أخ للمسلم وأن المسلمين إخوة، لا يحل لامرئ من أخيه إلا ما أعطاه عن طيب نفس منه، فلا تظلمن أنفسكم. اللهم هل بلّغت؟ قالوا: اللهم نعم.

فقال رسول الله صلى الله عليه وعلى آله وسلم: اللهم اشهد. فلا ترجعوا بعدي كفارًا يضرب بعضكم أعناق بعض.

أيها الناس: إن ربّكم واحد، وإن أباكم واحد، كلكم لآدم وآدم من تراب، أكرمكم عند الله أتقاكم، وليس لعربي على عجمي فضل إلا بالتقوى، ألا هل بلّغت؟ قالوا: نعم. قال: فليبلغ الشاهد منكم الغائب.

أيها الناس: إن الله قسم لكل وارث نصيبه من الميراث، ولا يجوز لوارث وصية. ولا تجوز وصية في أكثر من الثلث، والولد للفراش وللعاهر الحجر من ادعى إلى غير أبيه أو تولى غير مواليه. فعليه لعنة الله والملائكة والناس أجمعين، لا يقبل الله منه صرفاً ولا عدلاً والسلام عليكم ورحمة الله وبركاته .

VOCABULARY:

evils	سيئات	We take refuge	نعوذ
He allows (someone) to stray	يضل	He who misguides	مضل
I advise you	أوصيكم	guide	هادي
I seek to begin	استفتح	I urge	أحث
I do not know	لا أدري	I explain	أبين
place	موقف	I will meet you	الفاكم
He should return it	فليؤدها	You meet	تلقوا
Made obsolete	موضوع	entrusted	اتّمن
custodianship	سدانة	Glorious deeds	مآثر
Intentional murder	عمد	Providing water (to the pilgrims)	سقاية
Unintentional	شبه العمد	Retribution or punishment for	قود

murder		intentional murder	
He lost hope	يُسِّرَ	camel	بعير
They prepare your bed for someone else (referral to illicit intercourse)	يوطئن فرشكم غير كم	You consider insignificant	تُحقرون
You make it hard	تعضل	bed	فرش
bedfellow	مضاجع	You leave, isolate	تُهجِر
They stop	انتهين	Not intense	غير مبرح
willingly	طيب نفس	clothing	كسوة
You will not be misguided	لم تضلوا	necks	رقاب
More/most pious	اتقى	More/most honorable	اكرم
He should convey	ليبلغ	superiority	فضل

Different versions of this sermon are recorded in books of Hadith and history. Several English translations are available on the internet.

One of the translations is by Professor (Dr.) Syed Vickar Ahamed (www.ahamed.org) and published in 2006. Here is his rendition of the Farewell Sermon.

Some parts of the sermon given in this book are not translated by Professor Ahamed. I will give the translation of those parts in parenthesis in bold.

Prophet Muhammad's Last Sermon

The following is an English translation of the last sermon which Muhammad (Peace Be Upon Him) - the Last and Final Prophet and Messenger of God, delivered at Mr. Arafat on his last pilgrimage to Mecca (Saudi Arabia) a few months before he passed away. The famous sermon laid down the foundations of human rights, dignity and freedom. Sermon was delivered around 632 A.D..

“All Praise is for God, the Lord of the Universe. We seek His Help and we seek His Forgiveness for all our sins and we submit our regret and repentance before Him. We seek His protection from the malice of our hearts and from all evils that we have committed. Those who are guided by God to the right path, none can lead them astray; and those who are denied guidance by God, no one can guide them to the path of truth.”

(And I bear witness that there is no deity besides Allah SWT, the only One Who has no partners. And I bear witness that indeed Mohammad (peace be upon him) is His servant and Messenger. I advise you servants of Allah SWT and I urge you to obey Him. I seek to begin with what is good. And hereafter....)

“O People! Listen to me. I do not think that after this year, you and I shall ever meet in this place.

The following translation in parenthesis does not have its equivalent in the Arabic text given in this book.)

(Therefore listen to what I am saying to you very carefully and take these words to those who could not be present here today. Remember, there is none worthy of being worshiped except God. He is one, He has no partner and all sovereignty belongs to Him. All praise is due upon Him, He is the giver of life and death, and has power over all things.”)

“O People! Just as you regard this month, this day, and this city as sacred, so regard the life and property of every Muslim as a sacred trust. *(Have I conveyed the message? O Allah SWT bear witness!)*

Return the goods entrusted to you to their rightful owners. Treat others justly so that no one would be unjust to you.

The following translation in parenthesis does not have its equivalent in the Arabic text given in this book.)

(Remember that you will indeed meet your Lord, and that He will indeed question you about your deeds.)

(God has forbidden you to take interest/usury (*riba*), therefore all interest obligation shall henceforth be waived.

Your capital, however, is yours to keep. You will neither inflict nor suffer inequity.)

It has been ordained by God that all usury is forbidden. To start with I give up the usury that is due to my relations. And all interest by debtors to 'Abbas, my uncle, son of 'Abd al-Muttalib is given up."

"Compensation for bloodshed committed during the pre-Islamic days of ignorance is canceled. On my part, I give up my claim for compensation for the life of Rabia Bin Harith."

(The rituals that people were proud of during the Pre-Islamic days of ignorance are to be deemed obsolete except the custodianship (of the Holy House), and the provision of water (to the pilgrims). There shall be compensation for intentional murder. Unintentional murder will be like (the unintended) death caused by hitting someone with a stick or by throwing a stone at someone. The compensation in these cases will be payment of 100 camels (to the grieved party), and whoever demanded more than this will be acting according to the Pre-Islamic days of ignorance.)

"O People! Beware of Satan, (the evil one), for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things so beware of following him in small things."

"O Men!

(Postponement (of a sacred month) is only an excess of disbelief whereby those who disbelieve are misled; they allow it one year and forbid it (another) year, that they may make up the number of the months which Allah hath hallowed, so that they allow that which Allah hath forbidden.)

(The time has returned to its original state as it was the day Allah SWT created the heavens and the earth.)

The unbelievers indulge in tampering with the calendar in order to make permissible that which God forbade, and to prohibit which God has made permissible. With God the months are twelve in number. Four of them are holy, three of these are successive and one occurs singly between the months of Jumad-al-thani and Shaban (months of the Islamic Lunar calendar)."

"O People! It is true that you have certain rights over your women, but they also have rights over you.

(They should not prepare your beds for anyone else and should not allow any one that you do not like to enter your houses without your permission. They should not commit acts of obscenity. If they do so then Allah SWT has allowed you show some strictness, not to sleep with them and strike them without inflicting pain.)

Remember that you have taken them as your wives only under God's trust and with His permission. If they abide by your rights then to them belongs the right to be fed and clothed in kindness. Treat your women well and be kind to them, for they are your partners and committed helpers. It is your right that they do not make friends with anyone of whom you do not approve, as well as never be unchaste."

(Have I conveyed the message? O Allah SWT bear witness!)
(Indeed the believers are brothers. It is not allowed for a man to take the property of his brother without his willingness.)
(Have I conveyed the message? O Allah SWT bear witness!)
So do not return to disbelief after me, striking each other's

necks. Indeed I am leaving behind you that which if you hold on it you will never go astray afterwards, the book of Allah SWT. (Have I conveyed the message? O Allah SWT bear witness!)

THE FOLLOWING TRANSLATION DOES NOT HAVE ITS EQUIVALENT IN THE ARABIC TEXT IN THIS BOOK.

“O People! Listen to me in earnest, worship God (The One Creator of the Universe), perform your five daily prayers (*Salah*), fast during the month of Ramadan, and give your financial obligation (zakah) on your wealth. Perform Hajj if you can afford to.”

(O people indeed you Lord is one and your father is one.)

“All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab and a non-Arab has no superiority over an Arab;
(except due to piety. Have I conveyed the message. O Allah SWT bear witness!)” The people said yes. He (the holy Prophet peace be upon Him said: “Let the one who is present convey it those who are absent and peace and mercy of Allah SWT be upon you.)

The following translation does not have its Arabic equivalent in this book.

... also a white has no superiority over a black and a black has no superiority over white except by piety and good action. Learn that every Muslim is a brother to every other Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim, which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.”

“Remember, one day you will appear before God (The Creator) and you will answer for your deeds. So beware, do not stray from the path righteousness after I am gone.”

“O People! No prophet or messenger will come after me and no new faith will be born. Reason well, and understand the words, which I convey to you. I am leaving you with the Book of God (The QURAN) and my SUNNAH (the life style and behavior of the Prophet), if you follow them you will never go astray.”

“All those who listen to me, pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness O God, that I have conveyed your message to your people.”

The following verse was revealed at the end of this sermon:

“...This day have I perfected your religion for you, completed my Favor upon you, and have chosen Islam as your religion...” [5:3].

و من احاديث عليه الصلاة و السلام

From the traditions of the Holy Prophet
peace be upon Him

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

None of you (truly) believes until he likes for his brother what he likes for himself.

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ

A Muslim is one from whose tongue and hands other Muslims are safe, and a (true) believer is one from whom people consider their blood and property to be secure.

مَا أَكْرَمَ شَابٌّ شَيْخًا لِسِنِّهِ إِلَّا قَيَّضَ اللَّهُ لَهُ مَنْ يُكْرِمُهُ عِنْدَ سِنِّهِ

No young man honors an old man due to his (old) age except Allah SWT foreordains someone who will honor him (referring to the young man) in his old age.

مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

Allah SWT gives a deeper understanding of the religion to a person whom He SWT intends to do good.

نَضَّرَ اللَّهُ أَمْرًا سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَ فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ

May Allah SWT make fresh (the face of) a man who heard from us something and then transmitted it as he heard it. It is possible that the one who is transmitted to is more conscious (

aware/attentive/discerning) than the one who heard it in the first place.

وَيْلٌ لِلَّذِي يُحَدِّثُ لِيُضْحِكَ مِنْهُ الْقَوْمَ ، فَيَكْذِبُ ، وَيْلٌ لَهُ ، وَيْلٌ لَهُ

Woe to him who reports (stories) to make people laugh and lies for this purpose. Woe to him! Woe to him!

آيات من القرآن الكريم

البقرة

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (21) الَّذِي
جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنْ
الشَّجَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ 22

لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى
وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ
الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (177)

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ (188)

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ (204) وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ (205) وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِهَادُ (206) وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ (207) يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (208) فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاذْكُرُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (209)

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ (216)

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أُنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِّئَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ (261) الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى هُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (262)

آل عمران

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (26) تُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ (27)

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (77)

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (103) وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (104) وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ (105)

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (159) إِنَّ يَنْصُرْكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (160)

الانعام

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا
 أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا
 بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ
 151)

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ
 بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ
 اللَّهِ أَوْفُوا ذَلِكَُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ (152) وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا
 فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكَُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ
 153)

ENGLISH TRANSLATION BY PICTHALL

FROM SURA AL BAQARA

(CHAPTER- THE COW)

21 O mankind! worship your Lord, Who hath created you and those before you, so that ye may ward off (evil).

22 Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better).

177 It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allah-fearing.

188 And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully.

204 And of mankind there is he whose conversation on the life of this world pleaseth thee (Muhammad), and he calleth Allah to witness as to that which is in his heart; yet he is the most rigid of opponents.

205 And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief.

206 And when it is said unto him: Be careful of thy duty to Allah, pride taketh him to sin. Hell will settle his account, an evil resting-place.

207 And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.

208 O ye who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you.

209 And if ye slide back after the clear proofs have come unto you, then know that Allah is Mighty, Wise.

216 Warfare is ordained for you, though it is hateful unto you; but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not.

261 The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Embracing, All-Knowing.

262 Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve.

Sura Aal-e-Imran

Chapter- The family of Imran

26 Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things.

27 Thou causest the night to pass into the day, and Thou causest the day to pass into the night. And Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest sustenance to whom Thou choosest, without stint

77 Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths, they have no portion in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.

103 And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: How ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you, that haply ye may be guided,

104 And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.

105 And be ye not as those who separated and disputed after the clear proofs had come unto them. For such there is an awful doom,

159 It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him).

160 If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you after Him? In Allah let believers put their trust.

SURA AL-ANAAM

CHAPTER THE CATTLE

151 Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: That ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath

made sacred, save in the course of justice. This He hath command you, in order that ye may discern.

152 And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give full measure and full weight, in justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto, even though it be (against) a kinsman; and fulfil the covenant of Allah. This He commandeth you that haply ye may remember.

153 And (He commandeth you, saying): This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil).

VOCABULARY:

canopy	بناء	Spread out	فراش
You turn (face)	تَوَلَّوْا	righteousness	بِر
slaves	رقاب	traveler	ابن السبيل
tribulation	باس	Those who fulfill their promises	موفون
Times of stress	بأس	adversity	ضراء
quarrelsome	الد الخصام	You present, deliver	تَدَلُّوا
Till, tilth	حرث	Turns his back	تولى
You slipped	زللتم	(his) pride compels him to	اخذته العزة
grain	حبة	aversion	كُره

Ears of grain	سنبابل	grew	انبتت
favor	من	Don't follow up with	لا يتبعون
You give	تؤتي	injury	اذى
You cause to enter	تولج	You withdraw	تنزع
Produced love	الف	portion	خلاق
rescued	انقذ	Brink of an abyss	شفا حفرة
Rude, blunt	فظ	You became lenient	لنت
They dispersed	لأنفضوا	Hard hearted	غليظ القلب
You determined, resolved	عزمت	Seek counsel, consult	شاور
Come!	تعالوا	He abandons	يخذل
Penury, impoverishment	إملاق	I recite	أتلئ
It became obvious	ظهر	obscenities	فواحش
maturity	أشد	It remain hidden	بطن

weight	میزان	measure	کیل
We burden, put responsibility	نکلف	justice	قسط
Do justice	إعْدِلُوا	capability	وُسْع

	تَذْكُرُونَ	relatives	ذَا قُرْبَى
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